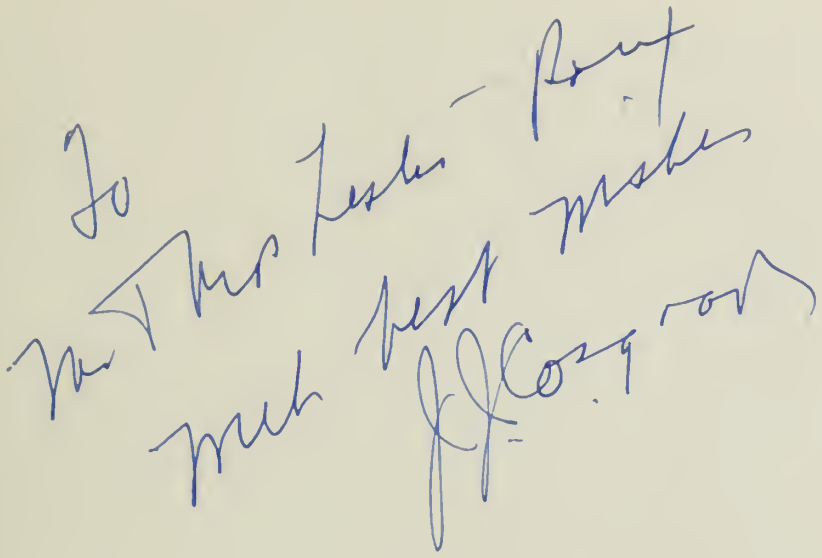
Most Reverend JOHN LANCASTER SPALDING

First Bishop of PEORIA

by Rev. J. J. COSGROVE

ILLINOIS HISTORICAL SURVEY

J. L. Spalding
Bp of Peoria



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Dedicated to the Most Reverend John B. Franz, S.T.D., Bishop of Peoria and to the Bishops, Priests and Faithful who have done so much to enlarge the Kingdom of God on earth.

Most Reverend John Lancaster Spalding

********* MOST REVEREND JOHN LANCASTER SPALDING FIRST BISHOP OF PEORIA

********** by Rev. J. J. COSGROVE

Nihil obstat: Very Rev. Msgr. R. G. Peters, S.T.L., Censor Deputatus
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Genealogy

The Spalding family is a very old and distinguished one. Many of its members were prominent both in the Old World and in the New. The Lancaster family, from which the mother of Archbishop John Lancaster Spalding descended, is also a very ancient one and traces its origin back to Edward III.

The paternal ancestors of John Lancaster Spalding belong to those who fled religious persecution in England and founded the Spalding family in Maryland. On this subject, Archbishop Martin John Spalding, uncle of John Lancaster Spalding, wrote, in 1871:

> "It is certain that the Spaldings of Maryland were fully established in St. Mary's County before the year 1650; for deeds and other papers of that date in their name are still found in Leonardtown; though, if I mistake not, an accident of fire destroyed some of the documents. I incline to think that they came some years before this date, probably in the early commencement of the colony, very shortly after the arrival of the first ship of immigrants. . . . I believe that the headquarters of the family in England was Lincolnshire, where one of them at a very early period founded and gave his name to the great Abbey of Spalding, one of the thirteen great abbeys of England spared by Henry VIII, but confiscated under his son, Edward VI. I think, from my researches, and from whatever knowledge I may have in such matters, that the town of Spalding grew up around and under the fostering influence of this abbey."

The genealogy of the Lancaster family is as follows:

1st . . . Edward III
2nd . . . John of Gaunt
3rd . . . Joan Beaufort m Ralph Neville
4th . . . Edward Neville

5th . . . George Neville
6th . . . George Neville m Mary Stafford
7th . . . Ursalla Neville m Warhan St. Leger
8th . . . Agnes St. Leger m Thomas Digges
9th . . . Sir Dudley Digges
10th . . . Governor Edward Digges
11th . . . Dep. Gov. Col. William Digges
12th . . . Ann Digges m Henry Darnall
13th . . . Ann Darnall m Joseph Bradford
14th . . . Ellinor Bradford m Ralph Lancaster
15th . . . John Lancaster m Catherine Miles
16th . . . Mary Jane Lancaster m Richard Madison Spalding
17th . . . John Lancaster Spalding, Bishop of Peoria

Both the Spalding and the Lancaster families were famous in the pioneer life of Kentucky. Benedict Spalding, paternal great-grandfather of Archbishop John Lancaster Spalding, settled in Kentucky in 1790 and established the Spalding family in that state. John Lancaster came to this area in 1788 and founded his family there.

Chronology

1840 Born (June 2) at Lebanon, Kentucky.
1856 Graduated, St. Mary's College, St. Mary's, Kentucky.
1857 Attended Mt. St. Mary's College, Emmitsburg, Maryland.
1859 Graduated, Mt. St. Mary's College of the West, Cincinnati, Ohio.
1863 Ordained, Louvain, Belgium.
1864 Studied at Belgian College, Rome, Italy.
1865 Appointed Assistant Pastor, Cathedral, Louisville, Kentucky.
1866 Established St. Augustine's Colored Parish, Louisville, Kentucky.
Appointed Theologian to Archbishop Norbert Blanchet of Oregon in the Second Plenary Council of Baltimore.
Selected as one of three to address the members of the Second Plenary Council of Baltimore.
1872 Wrote the Biography of his uncle, Martin John Spalding, Archbishop of Baltimore, Maryland.
1873 Assistant Pastor, St. Michael's Church, New York City.
1877 Consecrated First Bishop of Peoria (May 1).
1902 Celebrated his Episcopal Jubilee (May 1).
Received Degree LL.D. from American College, Louvain, Belgium.
Received Degree LL.D. from Columbia University, New York City.
Appointed member of the Anthracite Coal Commission by President Theodore Roosevelt (October 16).
1904 Received LL.D. from Western Reserve University, Cleveland, Ohio.
1905 Stricken with paralysis.
1908 Resigned as Bishop of Peoria.
Appointed Titular Archbishop of Scythopolis by Pope Saint Pius X.
Lived in retirement at 740 North Glen Oak Avenue, Peoria, Illinois.
1913 Celebrated Golden Sacerdotal Jubilee (November 24).
1915 Celebrated Diamond Birthday (June 2).
1916 Died (August 25).

Introduction

I should like to gratefully acknowledge the help which I have received in the preparation of this book. I am profoundly grateful to all for their cooperation.

This is not a definitive life of John Lancaster Spalding. It has seemed best at times to quote extensively from his writings or from articles that have appeared about him, particularly in the field of education, social thought, and in regard to marriage and the family. This is the best way to understand his views and to know something about him in his relationship to the men and events of his time. To paraphrase his words might detract from their force and color and might not sufficiently reveal the orthodoxy of his views.

As students and researchers know, Archbishop Spalding's papers and correspondence have been almost completely destroyed. It has been said that the destruction of these letters and papers might have been influenced by the Biography of Cardinal Manning by Purcell, in which appeared letters and correspondence, the untimely publication of which Cardinal Vaughan called "almost a crime." In the reaction to this Biography, the correspondence of many high-ranking ecclesiastics in this country was destroyed.

It is the prayerful wish of the author that this work may give a better understanding of the Archbishop and of the times in which he lived.

Archbishop Spalding as an orator, an educator, and an author was outstanding in his day. There is a timeliness about his writings which makes them applicable even today. Men of his type have given help to the Church in her struggle against the errors which have afflicted human society throughout the ages.

Archbishop Spalding was active in a time when his thought and effort meant much to the Church — when She was coming of age in this country.

J. J. Cosgrove

Lindberg Road,
La Salle, Illinois

Chapter I

John Lancaster Spalding is referred to both as Bishop and as Archbishop. From the time of his consecration in 1877 until his resignation in 1908, he was known as Bishop of Peoria. When he resigned his See in 1908, Pope St. Pius X named him Titular Archbishop of Scythopolis. Whence comes the title of Archbishop by which he is known today.

The private papers and correspondence of John Lancaster Spalding have been, in large part, destroyed. Although his books are out of print, they may be found in public libraries and sometimes in private collections. Material for a biography must come mostly from his writings, from articles by him or about him, and from newspaper accounts of his activities. From these materials, it is possible to learn something about the man, the times in which he lived, and his great contribution to the thought of his day.

Justice Oliver Wendell Holmes has said, "Life is action and passion. I think it is required of a man that he should share the action and passion of his time at peril of being judged not to have lived." Archbishop Spalding shared in the action and passion of his time. He was active in a day when many questions agitated human society. Supported by the teachings of his Church and the principles of his Government, he was always articulate. Men knew where he stood on the burning questions of the day. Passions have since cooled and we have a better perspective. Today Archbishop Spalding stands out as a champion of Catholic education and a leader in social thought.

It has been said that he was "a great Bishop in a small city." It would seem that undue emphasis has been placed on the fact that he lived in a comparatively small city and that he ruled a Diocese rural in character. In *Thoughts and Theories*, he says, "The greatest Educator who has appeared on earth instructed and informed His disciples while He walked along lonely country roads, or while He sat by the well, or on the hillside, or while He

stood in the bow of a fisherman's boat." Research shows that he was considered for the Sees of Chicago, Milwaukee, St. Louis, San Francisco, and Newark. At a meeting of the Hierarchy to complete the arrangements for the founding of the Catholic University, the Archbishops of Baltimore, Boston, New York, and Philadelphia were appointed members of a special committee to select the first Rector. John Lancaster Spalding was University trained and his name carried great national prestige, both among Catholics and non-Catholics. Spalding was the first choice of the committee, but he declined the appointment. At one time an Archiepiscopal See became vacant. It was rumored that he was to be appointed to it. To which he replied, "I would not leave Peoria. I have been here twenty-three years. This has been my home. Here are my friends. Here I have done my work and here I want to remain." He wrote to Cardinal Simeoni, Prefect of the Propaganda in Rome, that he did not wish to leave Peoria under any consideration.

Archbishop Spalding at no time was ambitious for preferment. He did not have a lust for power. Someone has said that no one can be safely trusted with power except a man who doesn't want it. He had a work to do, not only in the Diocese of Peoria, but throughout the nation; and never did any personal ambition interfere with the chief task that he felt he was called on to perform. Hilaire Belloc, in his *Life of Wolsey,* says that, "he was ridden with a purely personal ambition." He defined ambition in this connection as, "the putting of oneself before one's chief task." Spalding said himself in *Glimpses of Truth,* "Think not of thyself, but of the work God has given thee to do; not of happiness, but of right doing; not of what others shall say, but of what duty commands"; and in *Things of the Mind* he said, "To look for praise or place is to work in the spirit of a hireling."

Peoria was his kind of diocese. The administrative problems of his See were not so complex that he did not find time for his masterful orations and scholarly writings, which were an inspiration to his diocese and to the nation. Moreover, there were parts of his diocese which were places of incomparable beauty and rich in history. The bluffs along the Illinois River at Peoria, Ottawa, and La Salle afford a view hardly equaled on the continent. The Illinois prairie of his day presented a beauty somewhat akin to the grandeur of the Painted Desert and offered a scene which we who saw it can never forget. Dr. Albert W. Herre, now ninety years of age and living in retirement in Santa Cruz, California, at one time lived in Illinois. Here he was a newspaper man, a high school teacher, and assistant superintendent of schools in Springfield from 1890 to 1900. He has written:.

> "One of the most marvelous sights of my whole life, unsurpassed in my travels in nearly all parts of the world, was that of the prairie in the Spring. Unfading are my memories of that waving, rippling sea of lavendar when the wild sweet william, a species of phlox two to three feet in height, was in full bloom. It stretched far away in the distance, farther than the eye could see.
>
> "As the sea of phlox faded it was succeeded by another marvelous flower bed of nature's planting, and this in turn by others until mid-summer was reached. Then the great coarse perennials

belonging to the compositae dominated, and instead of a single mass of color, there was a vast garden of purple cone flowers, black-eyed susans, rosin weeds, blazing stars, asters, golden rods and others."[1]

The Diocese of Peoria is rich in history. Much of the earliest recorded history of the Catholic Church in Illinois centers around that area which is now the Diocese of Peoria. When Archbishop Spalding preached at the dedication of St. Bede College at Peru, he said:

"... Along this valley passed the early explorers and discoverers, who seemed already to foresee that the rivers which make an open highway between the lakes and the gulf, were destined by Providence to help to bring about a union of hearts and minds among

Starved Rock, known in days of colonization as the Rock of St. Louis and Fort St. Louis
Courtesy Chicago Historical Society

millions of men, who should have but one law as they adore but one God. In the plain which lies beneath us the Holy Sacrifice was offered and the gospel was preached when the colonists of New England were still engaged in fierce conflicts with the Indians, when feuds

[1]Reprinted with permission of the University of Illinois Press.

and revolts were threatening the existence of the struggling settlements of Virginia and Maryland, when Manhattan Island (which the Dutch had bought from the natives for twenty-four dollars) did not contain a population of fifteen hundred souls. From the College windows 'Starved Rock' looms before us, overlooking the valley where stood the original Kaskaskia when Father Marquette, the discoverer of the Mississippi, established the mission of the Immaculate Conception, and on Holy Thursday, in the year 1675, in the presence of two thousand warriors and countless women and children, said the first Mass ever celebrated in Illinois."

Father Jacques Marquette

Courtesy Chicago Historical Society

John Lancaster Spalding was recognized by his contemporaries, and this is a tribute to his greatness.

"Few Bishops had so great an influence on the life of the people outside of religion and outside of the Catholic denomination as had Bishop Spalding." - Pope St. Pius X.

"One of the very best men to be found in the entire country." - Theodore Roosevelt, President of the United States.

"In the long roll of great men, priests and prelates of our country - from Bishop Carroll's day to our own, I have no fear in placing Archbishop Spalding as the one Catholic who has best understood the American mind." - John J. Glennon, Archbishop of St. Louis.

"Descendant of a house honored among two peoples; Christian, priest and prelate; man of letters, orator and patriotic citizen." - Citation upon conferring honorary degree LL.D., Columbia University.

"All serious and earnest minded thinkers engaged in solving the problems of education have received help from the personal counsels or from the educational writing of the Bishop of Peoria. He is the most beloved of American educational leaders." - Wm. T. Harris, United States Commissioner of Education.

"All great works have their inception in the brain of some great thinker. God gave us such a brain, such a man in Bishop Spalding. With his wonderful intuitionary power, he took in all the meaning of the present and the future of the Church in America. If the Catholic University is today an accomplished fact, we are indebted for its existence in our generation, in no small measure, to the persuasive eloquence and the convincing arguments of the Bishop of Peoria." - James Cardinal Gibbons, Archbishop of Baltimore. *A Retrospect of 50 Years.*

Reverend Thomas T. McAvoy, C. S. C., of the History Department of the University of Notre Dame, wrote in *Bishop John Lancaster Spalding and the Catholic Minority*:

"Roman Catholicism in the United States has produced able leaders among its clergy and laymen during the first decades of the twentieth century, but most of them seem to lack the lustre and verve of the Catholic leaders during the waning decades of the nineteenth century. The lay leadership which produced John Gilmary Shea, William J. Onahan, Henry F. Brownson, Patrick V. Hickey and Henry Spaunhorst had strong backing from such clergymen as James Cardinal Gibbons, John Ireland, John J. Keane, Bernard McQuade, and Michael A. Corrigan. But the intellectual leader of American Catholicism during the late nineteenth century was John Lancaster Spalding, Bishop of Peoria, and the twentieth century Catholicism has not produced his counterpart."

President Nicholas Murray Butler of Columbia University, shortly after the death of Bishop Spalding, wrote:

> "The late Bishop Spalding of Peoria was a very dear and a very close friend of mine. I visited him several times at his home in Peoria and had the great honor as President of Columbia University of conferring upon him the honorary degree of Doctor of Laws at the Commencement of 1902. I greatly admired Bishop Spalding's religious nature, spirit and influence, his eloquence in the pulpit and on the platform, as well as the beauty of his literary style whether in prose or in verse. . . . For many years we saw as much of each other as circumstances and our duties in different parts of the country would permit."[2]

The following editorial appeared in the *Peoria Transcript,* August 25, 1920, four years after Archbishop Spalding's death:

> "Four years ago today closed the earthly career of Archbishop John Lancaster Spalding, for many years one of Peoria's most valued citizens. It is as a citizen and not as a churchman that Peoria must remember this great man. While his work was most worthy in and for the great church he served, he impressed the city most by his thought and effort as a man.
>
> "Peoria will remember him always as Bishop Spalding for in that office he served during most of the active life he spent here. This morning Requiem High Mass is being sung in St. Mary's Cathedral for him and the building in which the people meet is one of the temporal monuments to his vision and energy. Churches and schools throughout the city and the whole of central Illinois were built through his untiring leadership, but these are not needed to perpetuate his memory. The lives he touched and the ideals he clothed with life; the inspiration to noble endeaver that he put into the thinking of his time are the things which make his name a precious thing.
>
> "Bishop Spalding was a man of letters. His writings will endure, but it was as a citizen he was a constant inspiration. He lived truth. He believed in service. He hated sham and noise. He was modest but not timid. A fight never daunted the good Bishop and often he took up the struggle with his neighbors because he was the champion of the best things.
>
> "As a patriotic American citizen he had no superior. His family had been American-born for seven generations. They were of the Old South and the Archbishop loved to tell his friends how dearly his people had paid for their liberty. They believed this country offered to every individual the right to think and worship for himself. The Spaldings, because of their ability and loyalty, were long recognized in the political life of Kentucky, their native state. An uncle

[2]Reprinted with permission from *The Catholic Historical Review*, July, 1942.

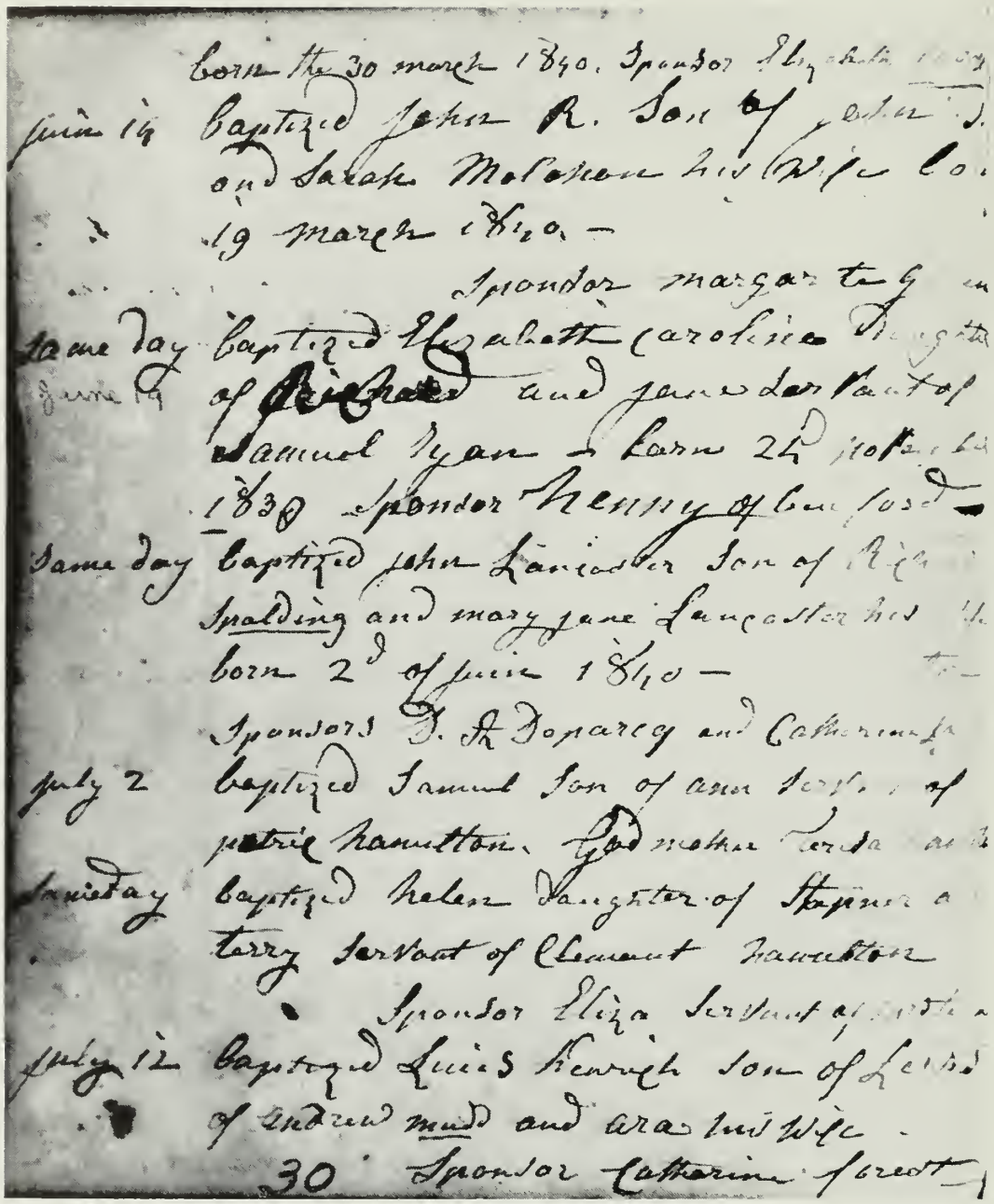
of the Archbishop was so much trusted by his party that the members wanted to make him their candidate for governor. A delegation waited on him to say that there was one thing in the way. He was a Roman Catholic and prejudice was strong in those days. They suggested that, in view of the splendid political career that was almost certain, he might be willing to let go his church. This elder Spalding answered: 'Gentlemen, the Constitution grants me the right to worship as I please. I have cast in my lot with the people of the Roman Catholic faith. If that disqualifies me for public office, I shall never occupy public office. I propose to stand for and enjoy the right of religious liberty as long as I live. The governorship is not so important to me as my freedom.'

"It was many times suggested, during the life of John Lancaster Spalding, that he might have had advancement if he had given up a bit of his independence and followed his superiors a little more trustingly. But that was not in the Spalding thought.

"So he stood, an heroic figure in pioneer days in this State. He was of hardy stuff. He did an enormous work. He was trusted with great commissions and never failed those who sought help from him. He was a noble type of Christian statesman."

Over four hundred years ago, Reginald Pole wrote of St. John Fisher, Bishop of Rochester in England; and his words offer an analogy of the life of John Lancaster Spalding:

"What other have you, or have you had for centuries, to compare with Rochester in holiness, in learning, in prudence, and in episcopal zeal? You may be, indeed, proud of him, for, were you to search through all the nations of Christendom in our days, you would not easily find one who was such a model of episcopal virtues. If you doubt this, consult your merchants who have traveled in many lands; consult your ambassadors; and let them tell you whether they have anywhere heard of any bishop who has such a love of his flock as never to leave the care of it, ever feeding it by word and example; against whose life not even a rash word could be spoken; one who was conspicuous not only for holiness and learning, but for love of country?"



born the 30 march 1840. Sponsor [illegible]

June 14 Baptized John R. Son of [illegible] J.
and Sarah McKeon his Wife Co.
19 march 1840. —

Sponsor margaret [illegible]

same day Baptized Elizabeth Caroline [illegible]
June 14 of Richard and Jane Lancaster of
Samuel Ryan — born 24 [illegible]
1840 Sponsor Henry [illegible]

same day Baptized John Lancaster Son of [illegible]
Spalding and mary Jane Lancaster his [illegible]
born 2d of June 1840 —

Sponsors J. R. Dogarey and Catherine [illegible]

July 2 Baptized Samuel Son of [illegible] of
patrick Hamilton. God mother [illegible]

Sunday Baptized Helen Daughter of Stephen [illegible]
Terry Servant of Clement Hamilton

Sponsor Eliza Servant of [illegible]

July 12 Baptized Louis Henrich Son of Leonard
of Andrew Mudd and Ara his Wife.
30 Sponsor Catharine Sweet

Facsimile of Baptismal Certificate of John Lancaster Spalding

Courtesy St. Augustine's Church, Lebanon, Ky.

Chapter II

John Lancaster Spalding was born in Lebanon, Kentucky, June 2, 1840. He was baptized in St. Augustine's Church, Lebanon, June 19, 1840. The Baptismal Register of St. Augustine's Church shows the entry on the opposite page.

His father and mother at this time lived near the location of the present Lebanon High School. When he was a few months old, his parents built a home at the bend of Cartwright's Creek, north of Lebanon, and called it "Evergreen Bend." This house still stands in excellent condition.

The other members of the family were: Richard C., born September 26, 1841; Anna Catherine, born May 21, 1843; Leonard H., born February 11, 1845; Henrietta, born January 10, 1847; Mary Ellen, born August 13, 1849; Benedict, born October 18, 1851, who died November 28, 1887, when he was Rector of St. Mary's Cathedral, Peoria; he is buried in Lebanon, Kentucky; Anna E., born November 2, 1853; Martin C., born November 22, 1856.

The mother of John Lancaster Spalding was well-educated, having graduated from Loretto Academy in the Class of 1837. The Academy was located near her home. She taught the Archbishop; and he never attended any school until he reached the age of twelve, except for a short time when he attended the classes of Mr. Maurice Doody in Lebanon, Kentucky.

Below we quote from an article which appeared in *Loretto Magazine* in the year 1907. It relates some facts concerning the mother of Archbishop Spalding, and describes her early years in her girlhood home.

> "Mary Jane Lancaster, the subject of this sketch, who has the distinction of being Loretto's first graduate, was born May 25, 1816, at 'Viney Level,' her father's home, situated two and one-half miles from Loretto Convent. She was the youngest of twelve

Boyhood Home of Most Rev. J. L. Spalding

Henrietta Spalding, who became a member of the Order of the Sacred Heart In October, 1872

Rev. Benedict Spalding II., Brother of Most Rev. J. L. Spalding

Mary Jane Lancaster Spalding
Mother of John Lancaster Spalding

children born to John Lancaster and Catherine Miles, and at an early age was sent to school at Loretto, founded only a few years before that time, then small in its beginnings and crude in its comforts. It stands today a proud and lasting monument to the untiring industry, self-sacrificing devotion, and unconquerable zeal of those ever valiant religious women, who have ever been the crown and glory of the Catholic Church.

"Very soon the teachers learned that Mary Jane was far more than an ordinary child, for she quickly manifested a versatility of intellect remarkable for one of her age, but which grew with years and made her sought throughout a life of eighty years. This gifted child was educated at a time when advantages were scarce and opportunities rare, before the great march of educational progress had penetrated the dense forests and tangled woods of Kentucky; before the day when higher education of teachers made them capable of emulating and training the ambitious minds of their pupils to the heights and depths of learning and research.

"There were fine teachers at Loretto for that day and time, who possessed nature's gift of imparting the knowledge they had to give; and Mary Jane often compared favorably the ability of these cherished ones with those of a later day and greater reputation. Certainly these teachers built a foundation for her, solid and lasting, and gave an impetus to self-improvement and cultivation which ended only with her life, and which made her an attractive and shining light amid any surroundings.

Viney Level, Home of Mary Jane Lancaster
(From the collection of Francis P. Clark, Louisville, Ky.)

"The house (the John Lancaster home) was rarely free from guests, and among them were numbered the best talent and culture of this part of the state. 'Viney Level,' John Lancaster's home, was the special home also for the priests of those early days, Father Stephen T. Badin coming once every month to offer the Holy Sacrifice and dispense the Sacraments to those struggling Catholics around, who had no other church wherein to worship. The great and saintly Bishop B. J. Flaget loved to seek this beautiful home, so quiet and restful, and he often passed several days there. Mary Jane was his good-child, and he felt the keenest interest for her spiritual welfare. "Her first great sorrow came on April 24, 1838, when she lost her dear father, John Lancaster, than whom she thought there was none greater.

"On July 22, 1839, Mary Jane was married to Mr. Richard M. Spalding, a man in every way worthy of her, whose superior attainments had already singled him out as one of Kentucky's most promising and gifted sons.

"They first lived in Lebanon, a mere village at the time, and Richard Spalding became a merchant; but, the calling not agreeable to him, they bought and removed to a farm two miles distant from the little town, on which they lived and died, and which was ever to them the dearest spot in the world.

"They had nine children, all of whom grew to manhood and womanhood, except one cherished little son, Martin John, who died at the age of seven and one half years. John Lancaster, the present great and illustrious Bishop of Peoria, was the eldest child; and had no other blessing, happiness, gift, and honor been bestowed upon Mary Jane and Richard Spalding than this one, the title of greatness would have been theirs.

"With singularly gifted minds and congenial tastes, emulating each other in the God-given duties of life, it is not surprising that their life was an example of contentment and happiness worthy of imitation. Mary Jane Lancaster Spalding was a leader and whoever was thrown with her felt the force of her character. During life she met many noted personages, always leaving with them an impression of her remarkable strength of mind and varied knowledge; and, while she shone with the gifted and great, her remarkable power of adaptation enabled her to feel perfectly at home in circumstances and companies most dissimilar. She had a most cordial greeting for all who came, and so gracious and kind was her bearing that she made all feel, as she really did herself, they had conferred a real favor on her by their visit."

Richard M. Spalding, the father of Archbishop Spalding, died October 14, 1883. His passing left a void in the home that remained unfilled. The Louisville *Record* of October 20, 1883, gives the following resume of his life:

"Hon. R. M. Spalding, one of the oldest and most prominent citizens of Marion County, died at his residence two miles north of the town (Lebanon) about midnight Monday night, October 14, after an illness of ten days. His malady was asthma, complicated with general dropsy.

"Mr. Richard M. Spalding was born in Marion County, on the Rolling Fork, near Calvary, in June, 1808, and was consequently in the 76th year of his life. He was one of the earliest pupils of St. Mary's College in Marion County and afterwards studied at St. Joseph's College, Bardstown, in which institution, after his graduation, he held a professorship for some years.

"In 1867 Mr. Spalding was elected to represent Marion County in the Lower House of the Kentucky General Assembly, and was re-elected in 1869. He made a most excellent and efficient member, and his praise was in the mouths of all who served with him. In the Democratic State Convention at Frankfort in the year 1871, though he had made no canvass, he received a highly complimentary vote for the office of Governor. Upon the organization of the National Bank of Lebanon in 1869, he was elected its President, and continued in that position until his death, discharging all its duties with the utmost promptness and fidelity.

"Mr. Spalding belonged to a family that has attained wide and well-deserved celebrity. The late Martin J. Spalding, Archbishop of Baltimore, was one of his brothers; the Rt. Rev. John Lancaster Spalding and his brother Rev. B. J. Spalding of the Diocese of Peoria are his sons.

"Judge L. A. Spalding, County Judge of this County, is an older and Joseph Spalding of this vicinity a younger brother. Many others of the name have filled honorable positions in the church, the state, and in the society and business world.

"Mr. Spalding was a man of scholarly attainments and a wide range of information. He was endowed with a judgment of unusual soundness and accuracy; and his views upon any subject concerning which he cared to express an opinion were always weighty and almost invariably correct. His personal character was pure and his integrity everywhere recognized as of the highest order. He was held in the highest esteem by everybody at home and by all who knew him abroad; and the news of his death will carry a pang to many a heart."

In the fall of 1852 Spalding entered St. Mary's College at St. Mary's, Kentucky, where he was a student for the next five years. According to the College records, in his fifth year there (1856-1857) he received first prize in Religion, Rhetoric, Natural Philosophy, Chemistry, English Composition, Latin, and French. The records also show that he won distinction in Astronomy, Algebra III, and Music.

On the 22nd of August in the year 1857 John Lancaster Spalding entered Mount St. Mary's College, Emmitsburg, Maryland. While there, he wrote his mother:

> "As to my education I think I might say that I am learning very fast. My mind is developing itself. And what before I saw confusedly are now becoming clear as the crystal light of day. I am studying hard. That is what I live on. Man's mental powers were not given to lie dormant and with God's grace if I have any, they shall be cultivated."

On December 2, he wrote to her again:

> "Everything in College too is proceeding steadily without any interuption. Our President is now in the East begging I think for the new church which is now being built. A good many improvements are being made about College. There is a splendid stone building just finished which contains a dormitory, refectory and some private rooms. We will move into this at Christmas. Also the College will then for the first time be illumined with gas."

In this same letter, Spalding asked for permission to go home for Christmas, for he wrote:

> "I have enquired about the Lancasters of St. Mary's County, and am told that the name of the old man is Charles Lancaster and his postoffice is Newport St. Mary's County. But I don't think it would exactly suit for me to spend my vacations down there. The connection is to remote (if there is any at all) to render it proper that I should go there without knowing any of them. As to where I shall spend my vacation I will leave that entirely to Father and yourself. I think, if you conclude to send me here another year, it will be better to spend it either at home or at College, just as you may choose. My expenses home and back again will be $15 dollars more than they would be were I to remain here. Christmas will soon be here and this will be the first one of my life spent away from home. Home what a charm has even the very word!"

Spalding entered Mount St. Mary's College of the West in Cincinnati September 1, 1858, to continue his studies. Archbishop Purcell of Cincinnati founded this college in 1856. The records of the college show:

> "Most of the professors were graduates of the College at Emmitsburg, and the course of studies, discipline and rules, introduced by the sainted founders of that distinguished school were adopted, with such improvements as the times required, by Mount St. Mary's of the West."

September 15, 1858, the College commemorated its second anniversary. Spalding was chosen to speak for the students, which indicates that even then his ability as a speaker was recognized. He was one of six young men who were awarded the degree A. B. at the Commencement June 30, 1859. He was the valedictorian of his class and gave the oration on the "Spirit of English Literature." The faculty had met that year on June 25, and Spalding was given honors in rhetoric.

After his graduation, prior to his departure to continue his studies in Europe, Spalding spent a short time with his parents and relatives in Kentucky.

The area of Kentucky where John Lancaster Spalding was born and raised is rich in history and tradition and is one of the most beautiful sections of the country. One is impressed, in visiting this section, by the fact that so many famous people have come from this part of Kentucky. To mention only a few — it was the home of Archbishop Martin John Spalding of Baltimore and of John Lancaster Spalding; Abraham Lincoln was born only a few miles from the birthplace of John Lancaster Spalding; Mrs. Abraham Lincoln, Mary Todd, was born and raised in Lexington; Henry Clay, one of our most famous senators, lived at Lexington, and his home, Ashland, still stands; Carter Harrison I, the martyred mayor of Chicago, was born and spent his early years in Lexington. One cannot but be impressed by the number of illustrious people who were born in or who lived in this part of Kentucky.

The ancestral homes of both the Spalding and the Lancaster families were located in a district of great importance in the ecclesiastical history of the country. Pope Pius VII, on April 8, 1808, named Baltimore a Metropolitan See with four suffragan bishoprics: Boston, New York, Philadelphia, and what was then considered the west, Bardstown, Kentucky. The Diocese of Bardstown included the territory which is now the Diocese of Peoria. It was the cradle of Catholicity in what was then known as the west.

The town of Bardstown has retained much of its charm, in spite of the inroads of commerce and industry. On the outskirts of Bardstown, on the way to Lebanon, is "My Old Kentucky Home," about which Stephen Collins Foster

St. Joseph's Cathedral, Bardstown, Kentucky, as it is today

wrote his celebrated ballad. St. Joseph's Cathedral dedicated in 1819, was the first cathedral west of the Alleghenies and was the Cathedral of the Diocese of Bardstown.

The Church nowhere had more obedient or more devoted children than were the Catholics of the Bardstown area. When they settled in Kentucky, they very often chose less productive places because a church or chapel had been built there. John Lancaster Spalding, in writing of the life of his uncle, spoke of the people in this area: "They were not deterred from the practice of their religion by trifles. Men and women would ride ten or fifteen miles over the roughest roads to hear Mass, and would remain fasting till twelve or one o'clock to be able to receive Holy Communion. Their reverence for the priestly character was unbounded. There were no schisms, no disputes with trustees, no contentions about church property, no rebellions of congregations against their priests or bishop. Never did a father receive truer love in the bosom of his own family than that which was given to Bishop Flaget, yea, and to Bishop David and to Father Nerincks and to Father Badin, by the Catholic people of Kentucky." Archbishop Martin John Spalding wrote of these people: "They had fewer luxuries, but were, withal, perhaps happier than their more fastidious descendants. Hospitality was not then an empty name. Every log cabin was freely thrown open to all who chose to share in the best cheer its inmates could afford. The early settlers of Kentucky were bound together by the strong ties of common hardships and dangers, to say nothing of other bonds of union, and they clung together with great tenacity. On the slightest alarm of Indian invasion they made common cause, and flew to the rescue. There was less selfishness and more generous chivalry, less bickering and more cordial charity, then than now, notwithstanding all our boasted refinement." Archbishop Carroll of Baltimore said of the early Catholic settlers in Kentucky that they were generally good and that some of them were of outstanding virtue.

> ". . . the West was a challenge to the Church. In spite of its crudity, its raw newness, and its blatant vigor, the land beyond the mountains evoked the heroism latent in many a cultured European. Prince Demetrius Gallitzin, gentle Simon Bruté, gallant Gabriel Richard, and the rest bore hardships that would have killed lesser men, and persisted to wrest a Christian kingdom from the wilderness. Frail women like Elizabeth Seton and Catherine Spalding went to the fringes of the back country and beyond to care for the sick and to educate children. The frontier generated a vitality of its own. Before Archbishop Carroll died (1815) Bardstown was already planning her own cathedral, and numerous chapels raised their simpler crosses to the western skies. The Church in the United States was only beginning her gigantic work."[3]

[3]From *John Carroll of Baltimore,* by Melville. Reprinted with permission of Charles Scribner's Sons.

Chapter III

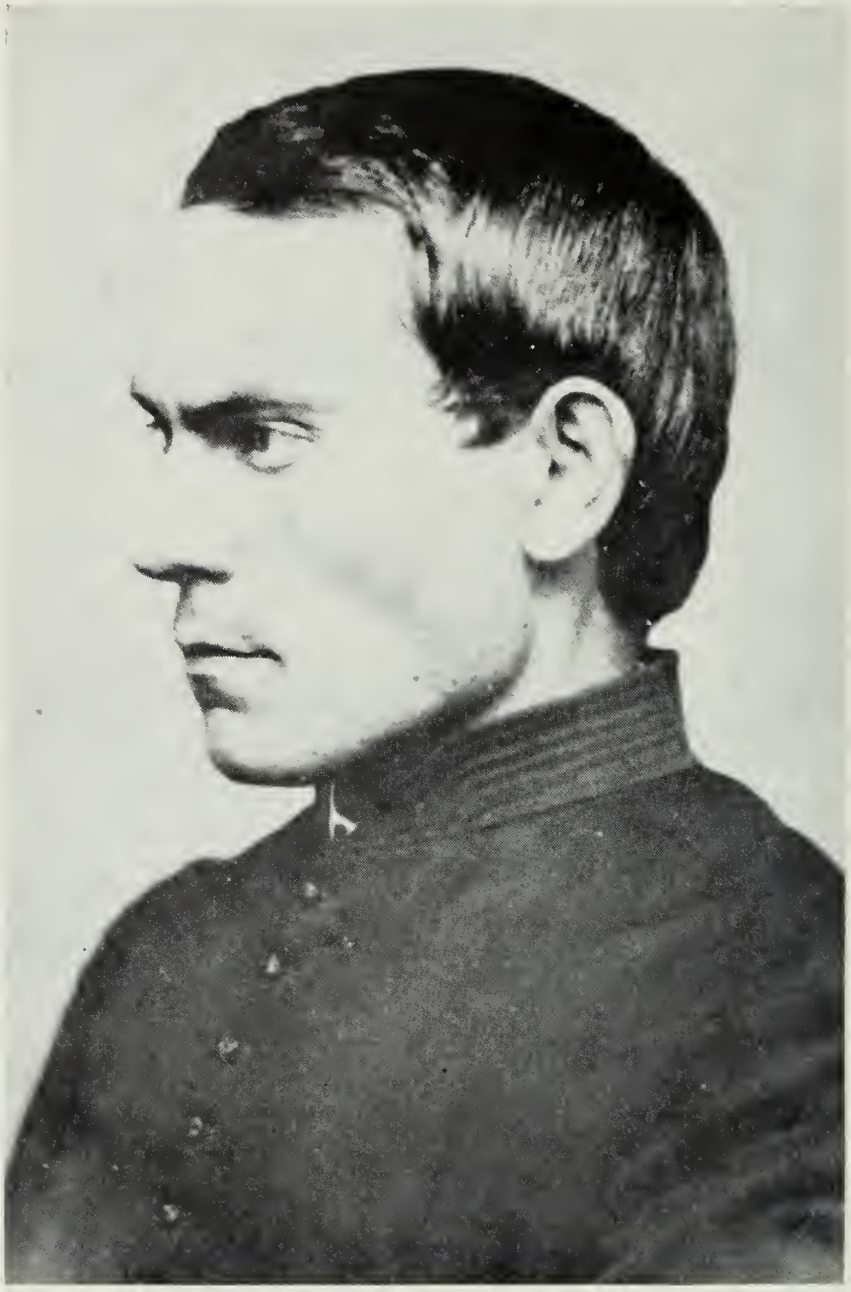
After Spalding's graduation from Mount St. Mary's of the West, he went to Europe for his training in Theology. He was a student for the Diocese of Louisville, over which his uncle, Martin John Spalding, presided. The American College at the University of Louvain opened in March of 1857. This College owes its existence to a great extent to Archbishop Martin John Spalding. To this institution he sent his nephew.

Spalding entered Louvain in 1859. From 1859 until July of 1864 he was in residence there, where he pursued his study of Theology, as well as other courses in the University proper. The college historian later wrote, "If ever an alumnus merited well of the college, it was he."

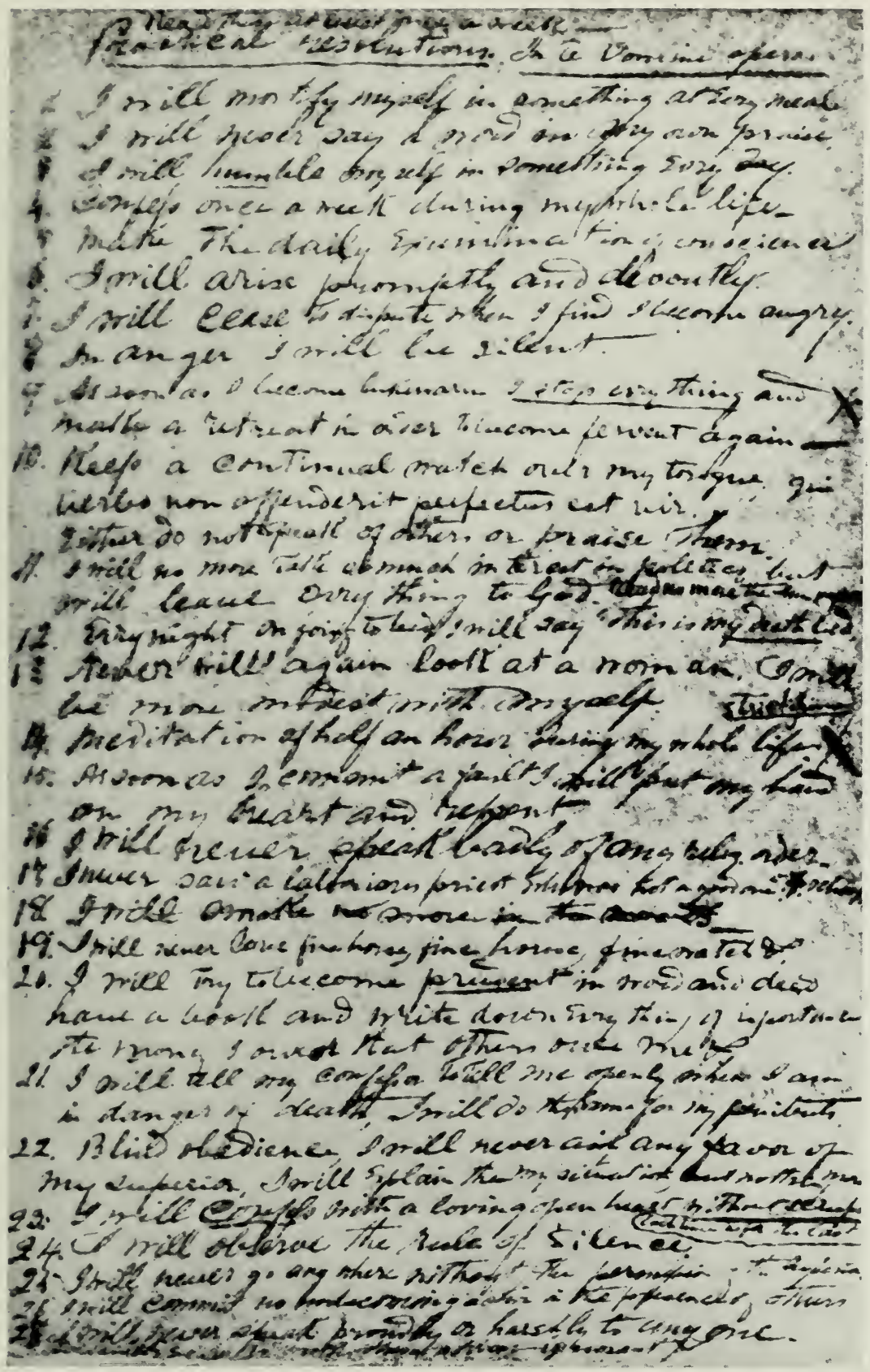
July 7, 1862, the degree S. T. B. was conferred upon him by the University of Louvain. He was ordained to the priesthood by Cardinal Sterckx at Mechlin December 19, 1863. He spent the rest of the academic year in finishing his studies for the degree S. T. L., which he received July 11, 1864.

While a student at Louvain, Spalding kept a diary. Every day he wrote something in this journal. Following are five facsimile pages. This diary of John Lancaster Spalding is reproduced verbatim and each entry appears as it did in the original.

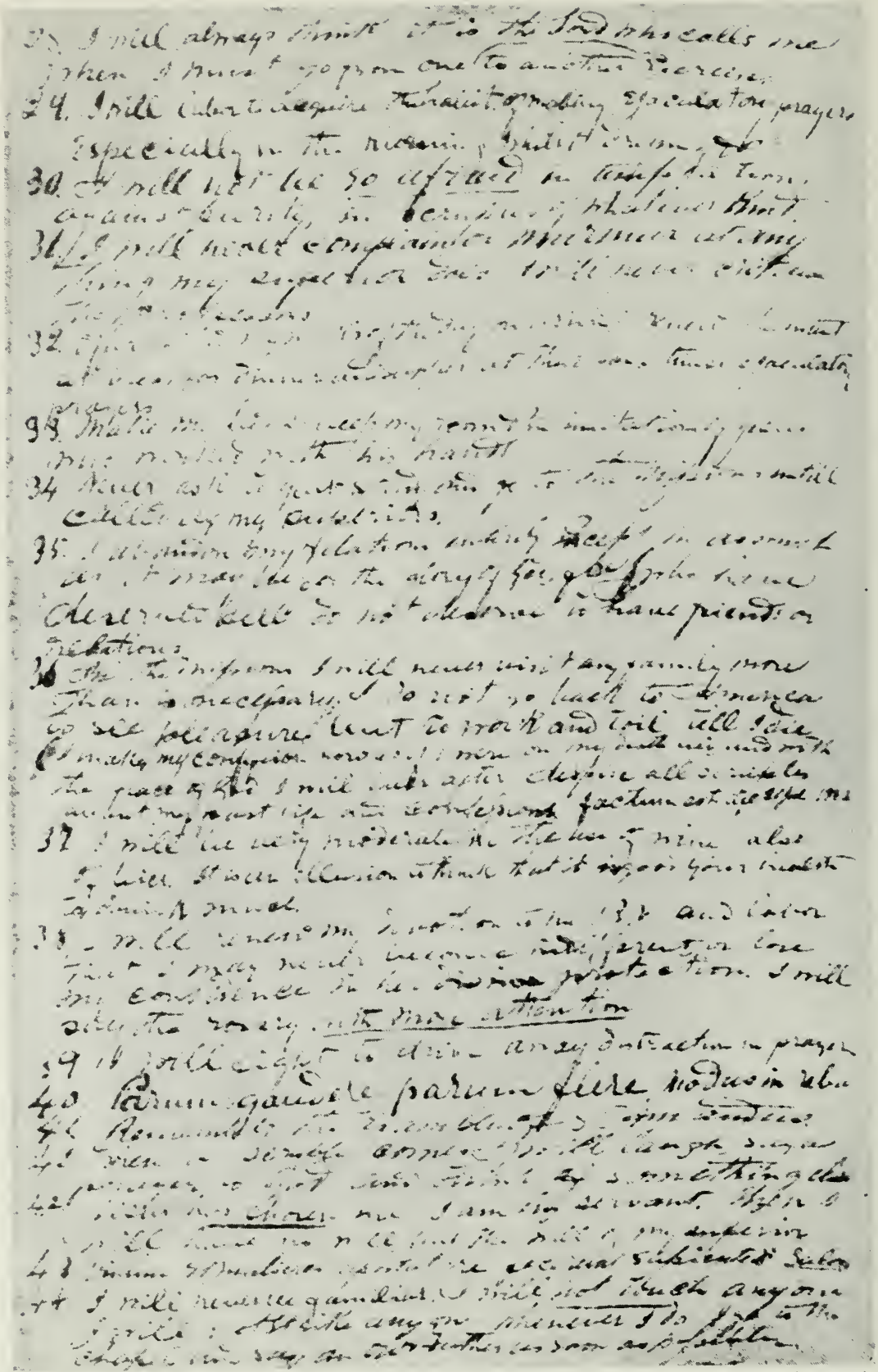
Spalding at this time was only a little over twenty-three years of age, and he asked his uncle's permission to spend the next year or more in Rome pursuing further his studies. This permission was granted, and he left Louvain in July of 1864 to continue his studies in Rome. A great friendship had grown up



John Lancaster Spalding as a student at Louvain University



From the diary of John Lancaster Spalding while a student at Louvain (Facsimile copy)



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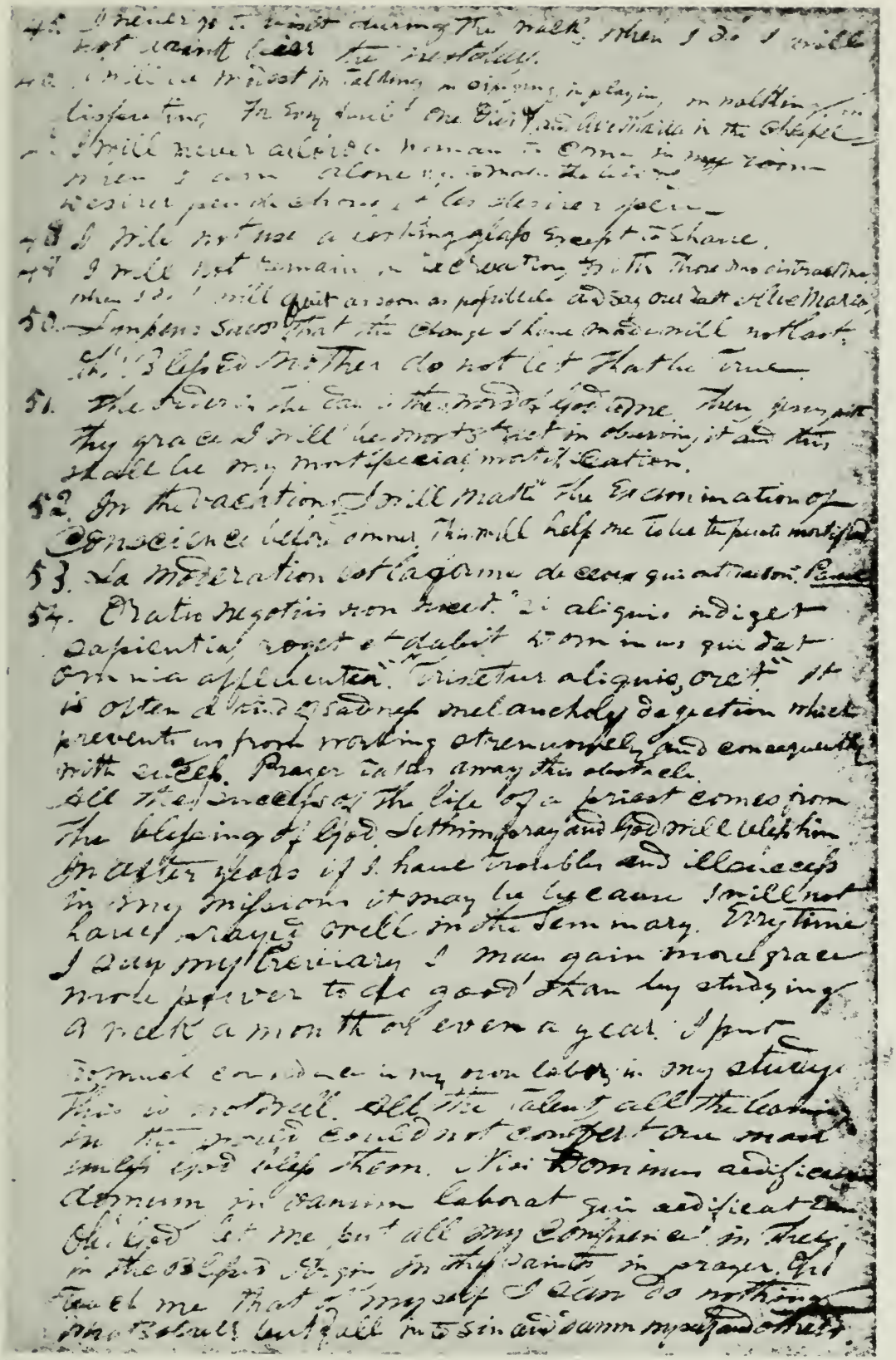

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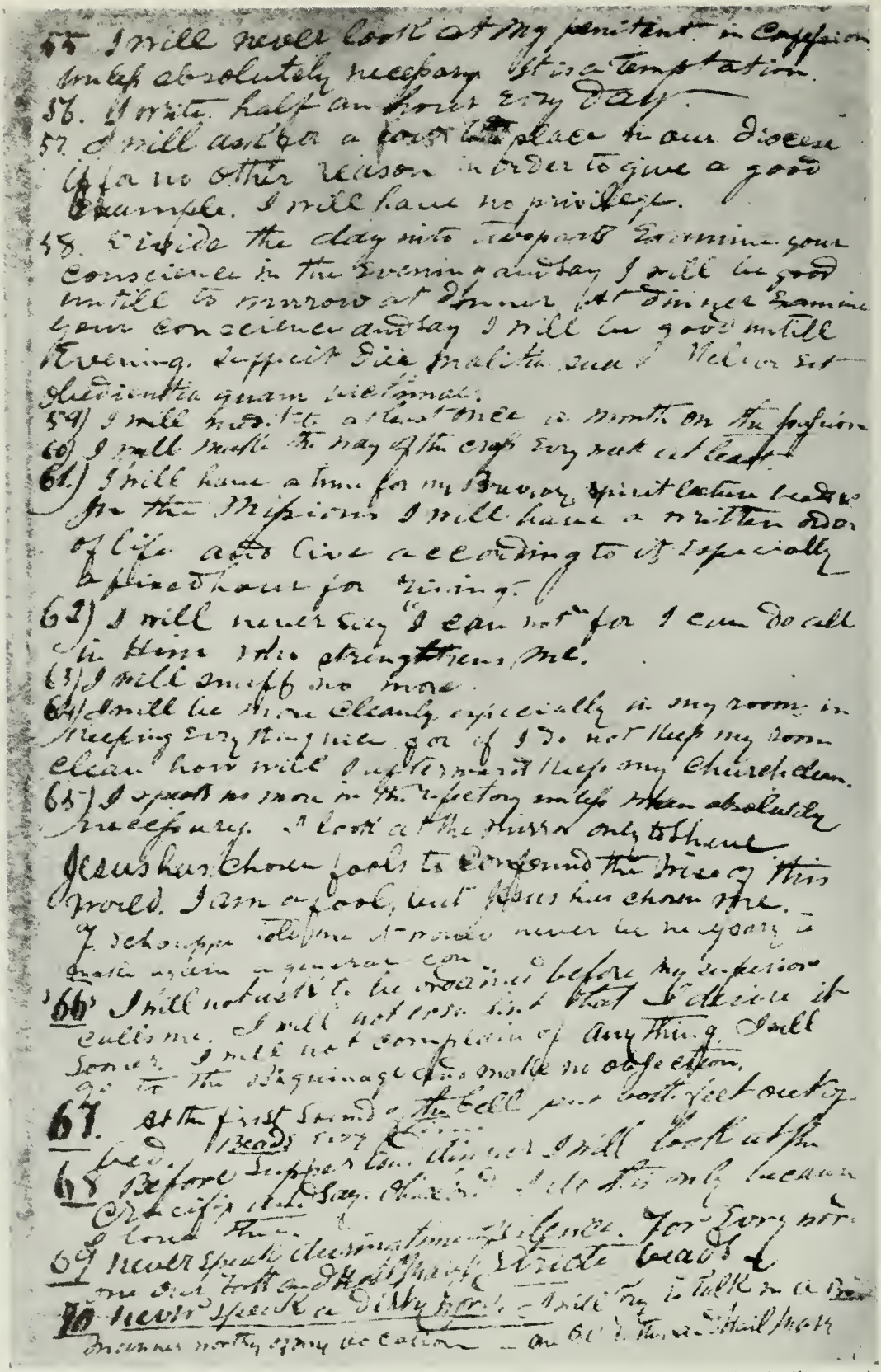

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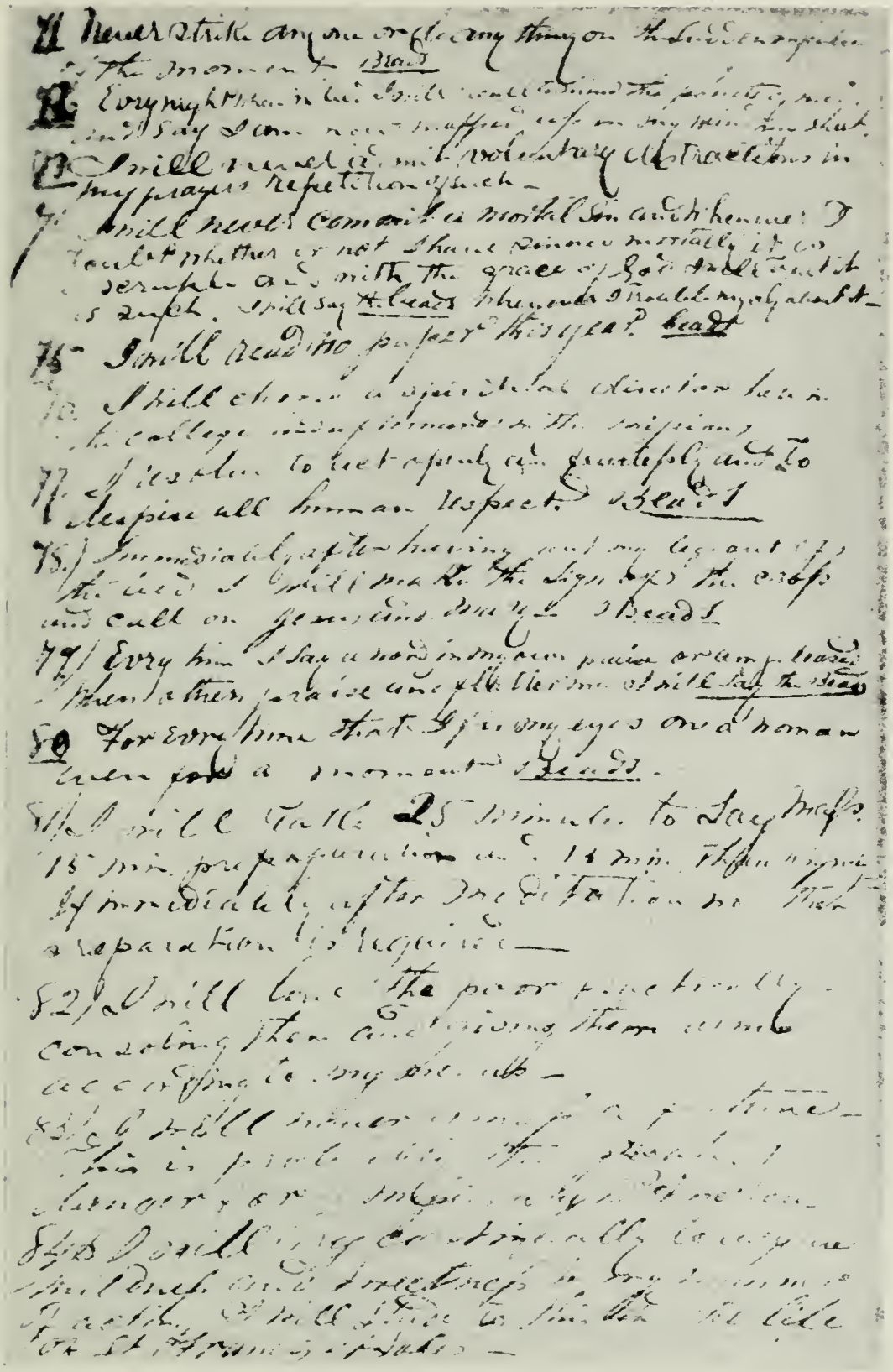


From the diary of John Lancaster Spalding while a student at Louvain (Facsimile copy)

between him and Father De Neve, the Rector of the American College at Louvain; and, on his way to Rome, Spalding wrote him the following letters:

"Freiburg, July 18th, 1864

"I arrived in Freiburg after a safe and pleasant journey. I stayed all night in Trier where I said Mass in the Cathedral, after having incurred the suspicion of being suspended. I passed the next night in Heidelberg, famous for its University. This is certainly one of the most beautifully situated towns I have ever seen. The greater part of the population is Catholic. The Unversity, however, is entirely Protestant and rationalistic. . . . I have already spoken with Stolz and Alzog, and also assisted at their lectures. I will be able to follow the courses nearly a month still. I spoke about an hour with Stolz. He is very kind and the only thing Stolz about him is his name. He offered me his books and gave me permission to take the books of the University library. He also invited me to come from time to time in order to take a walk with him. He is a holy man and has much zeal. Alzog was equally kind. . . . The priests are good and exemplary; the people devout, the churches that I have seen, clean and kept in order. Thus far it has been my lot to find people better than I expected. I am willing to assert that there is no Catholic nation which would not gain by being better known. If I wished to be tedious, I could tell you things in which the priests of Baden please me more than those of Belgium. I have never found kinder, more warm hearted people. They have the politeness of the heart. If they be proud, their pride is at least not haughty. . . ."

"Venice, September 10th, 1864

"I spoke with a good many Protestants on my way in Germany and Switzerland. Protestantism is not dead amongst the people at least. I think that the greater part of the peasants and the poorer classes really believe in their religion. If you ask them what they believe, they cannot tell you their dogmas. God and His mercy, our Savior and His sufferings, is about the sume of their religion. They hold this piously, live honestly, at least seemingly, and go to church on Sunday where the preacher preaches only to edify and seems to avoid all doctrinal instruction. Be honest, pious, says he, but scarcely ever believe: this or that. As a general thing there is no bitterness of feeling between Catholics and Protestants, and this seems to be carefully avoided by the ministers of Protestantism, and also by Catholic priests. I fear even too much avoided, so that they do not insist enough on the special dogmas of Catholicity, do not inculcate enough that it alone is true and all others false. . . .

"I have not yet spoken with a Protestant who hated the Catholic Church or condemned it as being guilty of idolatry. They seem

to consider us as their brothers, and are willing to open the gates of heaven to us if only we do not shut them out. We all serve the same God, say they, and seem tacitly to conclude, therefore have all the same religion. It is morally impossible to convert such Protestants, and I am firmly convinced that Protestantism will continue to exist among the masses as it does now, until some great social revolution change entirely the present face of affairs in Europe. I will let your political correspondents designate the time of the occurrence of this great catastrophe. Man since his fall, it seems, is naturally a slave and crouches before him who has power. In Germany especially there is among the people an immense reverence for the prince, and this has as its consequence sometimes servile obedience. It is not rare to find in Germany two villages side by side, one Catholic, the other Protestant. Why? Because here the prince remained Catholic, there he joined the Reformation. At least this is true as regards the Protestant part. The Reformation was introduced by the State, is still upheld by the State, and will exist as long as it is thus upheld. And these Protestant States will uphold it until they are overthrown by revolution, or a series of revolutions. I am not, however, a revolutionist. . . ."

Spalding attended lectures in Rome and received the degree D.D. before his departure for America in 1865. An insight into his student life in Europe can be gained from some of the letters which he wrote to his mother and father and to his uncle, Martin John Spalding, who was transferred by Pope Pius IX to the Archdiocese of Baltimore June 11, 1864.[4]

These letters were written a hundred years ago. They are a literal reproduction. Allowance, therefore, should be made for the difference in colloquial speech and spelling.

"American College, Louvain

"April 2, 1861

"To Right Reverend Martin J. Spalding

Bishop of Louisville

"Dear Uncle.

"We are now in the Easter vacations. I am remaining at College. I had several oportunities to go out to spend my vacation but I preferred to remain here at home. There five or six of us here. We spend the time very agreeably. Sometimes we visit some old curé for a day. At other times we amuse ourselves walking through the country listening at the larks singing the praises of

[4]These letters are in the archives of the Archdiocese of Baltimore and were obtained by Rev. John T. Ellis. They appeared in an article written by him for the *Catholic Historical Review* of January, 1944. These letters are reproduced with the permission of the *Catholic Historical Review*.

God. Then we visit an American who is sick. Now however he is getting well. For the rest of the time we perform our spiritual exercises and study a little. My health is very good and I am content. I could not ask God for anything more in this world; except that I might serve Him better. I do not hear from home so often now, but the same God watches over them as me: and so it is well. I have just written a letter to brother Richard telling him that I expect him here next year. It is certain that if we try we can have American priests enough for our diocese and if our priests seeking only the glory of God and seeking that earnestly, trained rightly the hearts and minds of our boys, we would immediately have students enough and good ones. It would be impious to say that God does not give us vocations. One zealous man full of holy Enthusiasm seeking nothing but the glory of God and loving nothing else but that glory could have a noble, pious and powerful army of priests in our diocese in less than ten years; not he but the grace of God with him. St. Jerome says 'one man can reform a whole nation' and one man can convert a whole nation. History gives us a thousand such examples. I do not believe that this is the foolish enthusiasm of a boy who takes his dreams for realities. St. Ignatius with the grace of God saved Christianity and planted the faith even to the farthest ends of the earth. St. Francis Sales converted 72,000 of the most obstinate heretics; St. Charles Boromeo reformed the clergy of the whole world by reforming his own. No, enthusiasm can never be foolish or extravigant so long as it seek the greater glory of God and trusts in His power, not in its own meekness. Christ Jesus hath said 'credenti omnia possibilia sunt' and the history of Christianity has confirmed its truth. I do not judge any living man; but I can not believe that we do as much as we could for the greater glory of God and the salvation of souls. The same God is with us Who conquered nations for the Apostles and the great missionaries. Deeds, not words convert the hearts of men. Mr. Russell and Mr. Wiseman go now. I expect much from them. May God bless their labours.

"Human learning is good to obtain respect for our religion in the eyes of the world; but the souls it has converted oh! how few they are! Our religion is supernatural and only those actions which proceed from supernatural motives are efficient for the good of religion.

"That is all very well; but there is a difference between talking and acting. I only reply 'credenti omnia sunt possibilia' and to him who believes and trusts in God that common place saying, good for weak irresolute men, is simply absurd. I hope all my brothers with the grace of God will be priests and I hope we will soon have enough priests and good ones; but if not may the holy will of God be done. There will come a day when all things will be right and every creature will acknowledge the omnipotent goodness of God and He *alone* will be praised from eternity to eternity.

"My Dear Uncle pray for me that I be meek and humble; little in my own eyes. I do pray for you, for I know you have many difficulties; more than I can imagine but God will be with you et 'apud Deum non erit impossibile omne verbum.' Give my love to Uncle Ben and all the priests, especially to Father O'Brien and Father Lavialle.

"I remain your devoted nephew.

"J. L. Spalding

"P. S. I have the 'Revue catholique de Louvain' from the year 46 to 59 I think. One or two of the years are not complete. If it could be of any use to you I will send it by father Russell. You can tell me in your next letter.

J. L. S."

"Am. Coll. Louvain. Jan. 1st. 1863

"To Right Reverend Martin J. Spalding
"Bishop of Louisville

"My Dear Uncle.

"As it is some time since I wrote to you and also a considerable while since I received a letter from you perhaps it would not be amiss to reestablish a line of communication. So I begin this first day of 1863 by wishing you a happy new year. I do not consider it at all unlikely that the present year be one of joy and blessing for you for I think that with St. Paul and every true priest of the Lord Jesus, you can truly say 'in omni tribulatione superabundo gaudio.' Certainly it is most probable that you will have tribulations and afflictions in abundance; for whatever afflicts your country and your people afflicts you also. Yet it is also certain that to the priest of God afflictions are what the battle is to the fiery steed, they augment his strength and mettle. I was just on the point of entering upon an elaborate warlike comparison but I desist, for I think that battles and battlesteeds wars and warriors are too real and commonplace in America to be any longer poetical. However to me war has always the mystery and the charm of poetry for I consider it as a divine conclusion as yet unknown; and this uncertainty excites within me a sentiment of longing, a hope and this is always poetical, for that alone is poetry which awakens the sentiment of the Beautiful, the longing after it and the firm undying hope of once arriving at its full possession. You would almost say I am German, I am so mysteriously and deeply philosophical. I am like many others who carried away by the charm of saying

something nice, do not say what they wish to say and what they should say.

"Great assuredly are the miseries and sufferings of our country and her children. Yet in this very suffering I find a motive of consolation. For suffering when borne with a right mind brings a twofold blessing; it purifies and enobles. The world is filled with crimes, but because it is filled with lamentations and cries with misery and woe, it becomes like unto the Lord Jesus Who has mercy upon it and it is purified. Suffering ennobles, it gives the boy the virility of youth, and the youth the maturity of manhood; and to man if it be great it gives the streenth and power of the hero or the saint. Socrates was greater in death than in life, and Caesar had risen too high not to rise still higher by falling by a great misfortune. In a word there is a secret mysterious power in suffering which is the source of all that is great and noble. Do you think the Spouse of Christ would have ever become so fair so great so divinely beautiful, had she not seen her children in every age and clime pouring out their lifeblood that the Mother might be made great by the sufferings and sorrows of her children. It is not I who say all this but Donoso Cortes the greatest statesman that has lived in this century. But why this dispute about originality? It was God that gave it to him and to me through him. All comes from God. What difference is it whether mediately or immediately.

"I am a dreamer and there is nothing practical in me. This is equivalent to absolute nullity with every one who thinks and acts like an AngloSaxon. The only reality for an Anglosaxon is the reality of interest and interest itself would be unreal unless embodied in gold and beef.

"I do not like to speak of myself but since I have begun I will finish. I am excentric and become more so every day. I change with the wind and the weather and the time of the day. And who could say how often the wind and the weather change within the space of 24 hours in Belgium? Now clear, now cloudy, now calm and now windy now warm now cold. And then that heavy moist atmosphere that sinking through the pores of my body weighs like an incubus upon my soul. I am like a nervous music box and the wind the sunshine and the rain play upon me. Now joyous now sad now full of life and now half dead.

"I have the rhumatism and it is by this that I am turned to a harsh, a sweet, a joyous or a melancholy strain.

"Had I written this letter yesterday probably it would not contain a word of what is in it now and were I to write it tomorrow more than likely it would be entirely different from the one of yesterday. I am a man of circumstance ruled by the whim and the fit of the moment. I do not know what you will think of my letter, but I know that it is an

image of myself, a child of its father. And yet I am not as bad as I say I am precisely because I am what I say I am. I think I hear you exclaim, behold! what philosophy is worth! he who but a moment ago was reasoning so charmingly about the beauty and delightfulness of suffering; is now repining because the wind and the rain jerk a little harshly on his nerves. No. I do not repime, I ask nothing. I say now as I have ever said. I am happy and hope ever to be so in this world. But it is often a melancholy happiness for there is a sweet melancholy as there is a bitter joy. I can understand the invocation of Milton 'Come Thou Godess sage and holy, Come divinest Melancholy.' And who does not know that the sweetest songs are those that tell of saddest thoughts? Autumn with its falling leaves has more music to my soul than spring with its living roses.

"I stop my tune in order to take up that of other men. The Bishop of Boston was here a few weeks ago. He sends his compliments to you and Uncle Ben. Father Stonestreet of Georgetown College paid us a visit the other day. He also sends you his compliments. He told us much news about the war and of the good that was being done by the Sisters of Charity among the soldiers. Last year I only received one letter from home I think. I do not write any more because it is useless I suppose. If the opportunity presents itself give them all my best love. Since I read no more English authors I forget the good old AngloSaxon tongue. I write it badly and spell it worse, but I have taken a firm resolve to learn better if God gives me strength. Give my love to Uncle Ben and also to Uncle Mat. Lancaster, for although I scarcely know him yet he is my uncle and a priest and therefore I love him. I remain your affectionate and obedient nephew.

"J. L. Spalding"

"Louvain, Jan. 26th/63

"To Right Reverend Martin J. Spalding
"Bishop of Louisville

"My Dear Uncle.

"As F. Deneve is writing to you I will also add a few words in order to thank you for the most gravious new year gift which you have been so kind as to send me. I thank you also for your photograph which I think resembles you very much. I will certainly never be sufficiently grateful for all the kindness which you have ever shown me; but I think that all you ask of me is that I love you and pray for you and be obedient to you. To do this is the desire of my

heart and my firm intention. I am very glad that you are about to send us two new students. We will receive them as brothers and they will immediately be at home. I wrote to yourself and F. Russell about three weeks ago. I hope you received the letter for I sent a 'Photograph' in it to F. Russell.

"I received the photographs of Father and Mother. When you see them thank them fore me and give my love to them and to all my brothers and sisters; to Uncle Ben, Father Russell and all my acquaintances.

"I remain your affectionate nephew.

"J. L. Spalding"

"Louvain, May 3rd 1864

"Dear Father and Mother.

"You letters arrived at an interval of only one or two days. I am always glad to receive news from America and it is more especially welcome when it comes from home, from those whom I love with an undying affection. I would have answered your letters immediately, but my examinations were just at hand and I remembered that you yourselves had always at least practically taught me this fundamental maxim: business before pleasure. I have already passed two examinations, yesterday and today, next week I will still have to undergo a public trial of what I know, but I am so fatigued that I do not feel like studying to day so I have concluded to write to my dear Father and Mother.

"I received a letter from Len not long ago stating to my great joy that he had entirely recovered. About a month ago I received also a letter from Uncle Martin in which he approved of the plan which I had suggested to him as to how I am to pass the coming scholastic year. I will leave Louvain about the middle of July for Germany where I will remain three or four months. Thence I will pass over into Italy and go down to Rome where I will stay until next summer. I will not be able to give you my address in Germany so you may continue to direct your letters here to the college whence they will be sent to me there.

"I was of course glad to hear that Uncle Martin had been appointed to the Archbishopric of Baltimore because I hope and believe that it will be for the greater honor and glory of God. I suppose his successor in Ky. will soon be known. Whoever he may be, for us at least, he will not be Uncle Martin, but though we lose I hope others will gain and we should have charity for all men.

"Mother's letter arrived only on the 26th of April consequently just two days too late for the anniversary of grandfather Lancaster but I will nevertheless say a mass for him and also another on the anniversary of grandmother L. I pray every day in the mass for all my relatives and friends both living and dead.

"I will see if Mother keeps her promise about my receiving a letter every month, but even though she should not hold it I thank her nevertheless for having made it for it shows at least a good will.

"Give my best love to all by brothers and sisters, relations and friends also to the servants. My health is very good. Believe me dear Father and Mother. Your ever affectionate son.

"J. L. Spalding"

"Freiburg. Baden. July 24th. 1864

"Dear Father and Mother.

"It is now nearly two weeks since I left Louvain. I started immediately after receiving the degree of Licentiate. I sent you my theses which I suppose you have already received. I am now settled down for a month or two in Freiburg, a beautiful little city of about 17,000 inhabitants situated three or four leagues from the Rhine. It is surrounded by mountains covered with vineyards, except on one side where stretches out a delightful valley through which flows a little river that empties into the Rhine. I have never seen a nicer cleaner town. There are rivulets of most limpid water flowing through nearly all the streets. In the center of the town is situated one of the finest gothic Cathedrals in the world. I wish you could assist at solemn high mass in one of these old gothic churches of Germany and hear the religious manly music of the Germans. I have never heard any thing that had such power to move the soul, to speak of Heaven, of God. There is also a celebrated university here—which is the principal reason why I came to this part of Germany. There are several professors here who have an European reputation, among others Alzog and Stolz. I am already acquainted with them. They are very kind and as are all really learned men without pretentions or pedantry. The lectures are all given in German; this suits me very well for it affords me a better opportunity of acquiring a more perfect knowledge of this language. After leaving here which will probably be towards the end of August I will go either to Switzerland or to Munich, as yet I am undecided as to which of these two I will choose. Here in Southern Germany one can live well and with little money. I have taken a room with a private family.

The room is large, well furnished with sofa, cushioned chairs, etc. For this I pay about four dollars a month. Here I also take breakfast. For dinner and supper I go to a kind of hotel. In all I do not spend half a dollar a day, and yet live better according to my taste than I could for $2 in the U. S. I can have pure wine for ten cents a bottle.

"There are some of the strangest costumes here in the world. The peasant women of the 'Black Forest' come to church with *beaver hats* of about a foot and a half in height. They are yellow and I think made of pasteboard, but for the rest are beavers except they are a little higher. Their hair is platted into one string which floats down the back. Others have something on the head which looks like two black horns. I give this as a specimen. If I wished to tell all I would have to write a book. The people are kind and warmhearted. I met an Englishman here who says he is acquainted with some of the Lancasters of Philadelphia. I do not know if those Lancasters be relations of ours. They are catholics he says. One of them married an englisman and died in England. Received a letter from Louvain the other day in which they told me that Uncle Martin is to be installed the 15th of Aug. and that Uncle Ben is administrator of Louisville.

"I hear scarcely any thing about the war down here. The Germans are not a people for news. So long as they can sit down quietly with pipe and glass of bier they do not trouble themselves about what other people are doing. I never hear them speak even of their own war with Denmark. I received a letter from Len before I left Louvain. He says he is entirely well again. I am also very well. I would add another letter for Kate, but I am afraid it would make the packet too heavy so that you would have to pay double. I will write to her before long. Give her my best love and tell her I thank her for her kind letter.

"The next time I write I hope I will be able to say more. I might tell you many things that I have seen and heard but you are too much occupied with the war and the situation of the country to take pleasure in the narration of sightseeings and journeyings. It will not be long I hope, my dear Father and Mother, before I will be able to speak to you by word of mouth and then I will tell you all I have seen and heard.

"Give my best love to all my brothers and sisters, friends and relations.

"Believe me dear Father and Mother.

"Your ever devoted son.

"J. L. Spalding."

"Venice Sept. 19th, 1864

"To Most Reverend Martin J. Spalding
Archbishop of Baltimore
"Dear Uncle.

"I received yesterday your letter of the 15th of Aug. I do not think I wrote to you from Germany. I had heard that you were going to Baltimore and I thought I would wait until you would be settled down in your new home. I remained in Germany only about five weeks and then passed through Switzerland into Italy over the Splügen. I passed the greater part of the time at Freiburg where I heard the lectures of the professors of the University during three weeks. I made the acquaintance of Alzog and Stolz who were very kind to me. I think I have passed my time well and learned a great deal that will be useful to me. I like the Germans. I have always found them kind and hospitable especially the priests. They are not at all aristocratic but are essentially men of the people more so probably than the priests of any other nation. The German clergy has made great progress within the last few years. The episcopal body stands high morally and scientifically and is introducing as fast as possible the disciplinary ordinations of the Council of Trent regarding the education and life of priests. On the Rhein and in Westphalia the German clergy is as good I think as that of any other nation. In Baden there is an immense (next word illegible) since twenty years. About that time two professors of the University of Freiburg apostatised and Josephism was still alive to a certain extent among the clergy. This has all disappeared, thanks no doubt in a great degree to the zeal and courage of the Venerable Archbishop of Freiburg, who is still active and full of vigor although he be ninety two years old.

"Prof Stolz told me that some twenty or thirty years ago the general feeling among Catholics there was that the pope was to them a person almost as foreign as the Grand Turc. But this has also changed and Baden now contributes largely to the support of the Holy Father. There is in Germany as almost every where in Europe a certain class of people that is infidel; and this class is politically the most powerful there as everywhere. Even in Belgium those who believe do not rule. This class has most everywhere in its hands the money and intelligence of the age. The press in Europe is rationalistic. The Universities with a few exceptions are rationalistic. In Germany even in the Catholic Universities the lay professors have often no religion. The natural consequence of this is that the greater part of those who receive an university education do so at the expense of their religion and in Europe all who wish to become lawyers, doctors, notaries, apothecaries etc. must study at the University. This great apostasy from God and deification of the human mind is certainly the logical consequence of Protestant principles; in fact every heresy is protestant, protestation against God, protestation against his church. This protestation

exists now to a certain extent in Europe as well among Catholics as among Protestants. But if we let these money makers and railroad builders, newspaper writers and leaders alone and go back to the human race, the people, things look different here in Europe. The people in Europe in catholic countries as far as my experience extends is catholic and loves its religion. I am told that in France even among the people infidelity has spread considerably. I have been in several protestant countries of Germany and there also I think the people believe. In northern Germany they say infidelity exists to a great extent among the lower class of protestants. I think it is false to say that Protestantism is dead. Scientifically it is certainly dead. But in the hearts of many it still lives and will live until some great and universal revolution take place here in Europe. The people must have a religion, it will never be philosophic or rationalistic. Now in many countries it has protestantism and it is nearly impossible for it in the actual circumstances to receive another religion, consequently it holds to Protestantism. In Europe the peasantry is conscious of its ignorance and does not reason as it does with us, consequently the Catholic missionary has no means of getting at protestants here. Individual conversions will take place but they do not change the general face of affairs. The state here in Europe is omnipotent even there where the socalled liberal constitutional governments exist. Now in Protestant countries the State protects Protestantism and this is the source of its life. Protestantism arose through political influence and still lives because upheld by political power. If Europe were politically revolutionized I think it would easily become catholic. The old hatred of the Pope has gradually died out and if an opportunity were given the great reconciliation might easily be brought about. But those who rule fear Rome and try to keep the Pope as far away as possible.

"I suppose you are already tired of these speculations so I will try to change the subject. It would be useless to describe to you my journey and the sights I have seen for I think you have passed over nearly the same ground. I am now living under the Austrian government. I think Austria is the most truly catholic government that now exists. I hope Venice will remain Austrian until the apostate priests, petty lawyers and lowbred freemasons will have played out their game in Turin. I saw their work in Milan and know what they are. One is free enough here if he only attend to his business and let the government alone. All this cry and hurrah about nationality and freedom is only the work of some worthless men who wish to rise in the world and are too weak and ignorant to do so by honest means. And even if there were tyranny it is better to be tyrannised over by one man than by the vulgar crowd and the world must always bear one of these two yokes.

"In practice men are about as free under one government as under another. One man may be a tyrant and so may the people. I attach little importance to this or that form of government. All de-

pends on the men who exercise the power. There have been excesses committed under every form of govrnment, greater and more revolutionary probably under popular than under any other.

"I am already two weeks in Venice. I will leave I think in about eight days for Padua, Ferrara, Bologna, Florence and then Rome where I will arrive in the beginning of October. I have the permission to enter the Belgian College, so I think I will take advantage of it. The pension is 920 frs which is very high. But as I have made advantages there I suppose it will be better to disregard one or two hundred frs more. I am travelling now for more than two months and I have spent only about four hundred frs in all. I have nearly 2500 frs left, with which I hope I will be able to come through. As to my coming to Baltimore I am willing to do any thing that you desire me, dear Uncle. I will never be able to repay you for all you have done for me but I will try to do all that I can. Then I leave it entirely to you as to whether I am to go to Baltimore or to Louisville. It is not place or circumstance that can makes us happy. Happiness dwells within the soul which in itself can be heaven or a hell. For the rest I think I would be but a poor secretary, but as to this also I let you judge. You can direct your next letter to Rome. Pray for me my dear Uncle.

"Your affectionate nephew.

"J. L. Spalding"

"Belgian College, Rome. Nov. 15th/64

"To Most Reverend Martin J. Spalding
Archbishop of Baltimore

"My dear Uncle.

"I arrived in Rome in the beginning of Oct. but I thought it better not to write until the schools opened so that I might be better able to give you an account of my position and occupation here. I went to see the Rev. Dr. Smith who told me that from a letter which you wrote him he thought your intention was that I should study Canon law. Consequently I have resolved to devote my time exclusively to that branch of sacred science. I have already seen a good deal of Canon Law at Louvain where it is undoubtedly better and more profoundly taught than here in Rome. So I will repeat privately what I have already studied. Besides this I heare two professors of the Sapienza. Moreover I will assist at the discussions of the Congregation of the Council of Trent and also from time to time treat some case presented to the Congregation for decision. I intend also to assist at the sessions of the different

Academies here in Rome. Then I hope to pass my time usefully which is all that I desire.

"I have spoken with Card. Barnabo. He told me that the name of Uncle Ben was the first on the list of the persons presented for the Diocese of Louisville. He did not know however whether or not he would be appointed Bishop. I would not have gone to see Card Barnabo had Father DeNeve not given me some business to attend to on account of which I had to speak to him. I have been to the Am. Coll. several times. I spent a week at the country home of the Coll. out at Frascati. Dr. McCloskey and all of them were very kind to me. During the year however I will not go to see them often because it takes time et with their system of camerata it is not very convenient. I have seen the Holy Father several times. He seems to be enjoying perfect health. I will have an audience this week I think. I have not yet been to see the Rector of the Irish College. I will go before long. Dr. McClosky told me that you had been dangerously sick but that you had almost entirely recovered again. I hope this letter will find you entirely well.

"Mother wrote to me some time ago announcing the death of my little brother Martin. It is sad to loose those we love; but I hope and believe that God in his mercy has taken my little brother to Himself so soon ne malitia mutaret intellectum ejus (Wisdom, 4, 11). His death is also a grace which our Father in Heaven confers upon us who are left behind for it makes us feel that we have not hear a lasting dwelling and consequently that we must seek one which is to come. Dying friends are pioneers on the road to heaven making the route easier for those who must come after them. I am more resigned to die now than I would be if my two brothers were still living and therefore I consider their deaths a grace which God has given me. I am however willing to live and to work until my time shall come. I am not discouraged but feel a greater desire to do something for the glory of God than I ever did. My brothers were born to die and I have reason to believe that they died well, consequently I do not see why I should be discouraged. Discouragement anyhow is good for nothing so that even if I did feel like being discouraged I see that there is nothing to be gained by it. The victory is mine if I only fight until the end and I believe that neither death nor life, nor angels nor principalities nor powers nor things present nor things future will ever be able to seperate us from the love of God which is in Christ Jesus our Lord.

"The martyrs of Gorcem and several others will be canonised at Pentecost. I think my health will be better here than in Belgium. I wrote to you from Venice telling you that I was willing to do whatever you might think best as to the diocese to which I am to be sent. I supposed you received the letter.

"Pray for me my dear Uncle.

"address Collegio Belgico via del Quirinale.

"Your affectionate nephew,
"J. L. Spalding"

"Belgian Coll. Rome
"Jan 5th/65

"To Most Reverend Martin J. Spalding
Archbishop of Baltimore

"Dear Uncle

"I received a few days ago your letter of December. I was happy to learn that you had entirely recovered from your illness. I went to see Card Barnabo yesterday and handed him your letter. He says he will speak to the Pope about the affair. I suppose there will be no difficulty in obtaining my incorporation into the diocese of Baltimore. Card. Barnabo will probably answer your letter himself. The Bishop of Louisville will probably be appointed this month. Barnabo said that the information required had already arrived so that he would be appointed as soon as possible. I will let you know as soon as I receive the news. Dr Smith sends you his respects. He has been very kind to me. I went with him to the Catacombs of St. Calixtus and he explained every thing very well. He has a good and warm heart as have most Irishmen.

"I saw one of your old professors the other day, Father Theiner. I suppose you have not forgotten him. He still remembers yourself, Uncle Ben and Uncle M. Lancaster. He is one of the most learned men in Europe. He is at present editing some of the Vatican manuscripts. He sends you his kindest regards. I sang Mass down at the American Coll. last Sunday. I go down to see them from time to time. They are all very kind and I think the College is conducted in an excellent spirit. Most of the students however seem to be in delicate health.

"I had an audience of the Pope some time ago. He sends you his compliments or his benediction, I do now know which. He is in excellent health and is still strong and vigorous. I suppose you have received his Encyclical letter proclaiming a jubilee for 1865. The Propositions annexed make a good deal of noise here in Europe from the fact that many find in them a condemnation of the Catholic liberal school of Politics of which Montalembert is the leader in France and whose principles are generally admitted by the Catholic

members of Congress in Belgium. This school however is not condemned, at least if we consider it only as a practical system applicable to Belgium, France and the greater part of civilised countries at the present day. In the U. S. this school is the only practical school in this age and probably for ages to come. I believe however that our American principles are fundamentally false as is the general tendancy of Modern Society. But the present state of Society is a fact which we can not get rid of and consequently we must accept it and try to make the best out of it.

"Even when a school boy I never had much faith in what the spirit of the age calls Liberty and now I have less than then. Liberty is only one of the many means which crafty and strong men make use of to tyrannise over the people. The people is the most gullible animal on earth and where it is King fools inevitably rule. Paucis vivitur humanum genus. The human race had always lived for only a few men and in this respect things have not changed in the nineteenth century. The people labors, sweats and dies in order to satisfy the lust and pride of a few worthless men who themselves are slaves. I am not a socialist. But when I see tyrants and constitutional fools and liars seeking to tear religion from the hearts of the people, of those who labor and are poor, under pretext of making them free, I wish we had an age of faith and strength like that of Gregory VII and a friend of the people to anathematise those base tyrants and to send them crouching from the face of an outraged world. Here in Europe I know those men who talk of Liberty of progress of the Sovereignty of the people and of accomplished facts and I abhor them and their principles. When I look over to our own country I see that those same principles have ruined it, torn it asunder and made us exiles and beggars in our own homes. It is because the people is King and Rebellion a right that the American people is to day a King without crown or Kingdom and a nation without any right except that of Selfmurder.

"The war may be carried on very badly but I believe that the North is right in principle and especially I am for her because every shot fired is a protestation against the *right of Rebellion,* the omnipotence of the people and the deification of the vulgar many. This is more than enough about politics. A priest however is necessarily deeply interested in every thing that is closely connected with the welfare of the human race. Politics in general is only the art by which knaves and thieves impose upon the people and dip their hands in the blood of nations.

"You have probably heard also that the Philosophy of Louvain has been condemned. This however is entirely false. None of the doctrines of Louvain have been condemned. Prof. Ubaghs must change some of his propositions because ambiguous and susceptible

of a false meaning if interpreted by party spirit, but the real doctrines of Louvain are not condemned and never will be, although as you know I suppose there be a strong party in Belgium itself which has serious doubts as to the orthodoxy of the Louvain teaching. There is nothing so sad as this prurient eagerness for finding heresy in every Catholic writer of talent and original thought who does not happen to think on every point as our own little selves. Besides being the source of divisions and disputes among Catholics which it would be better to avoid especially in our age, this passion for heresy-finding often weakens the energy and deadens the efforts of the best and noblest writers and champions of the Catholic cause. Probably one of the reasons why Brownson fell into so many errors was that there was no ignorant and self-conceited newspaper writer in the U. S. who did not take upon himself to denounce him to the world as a heretic. The Catholics of the U. S. have more need of being tolerant and charitable to one another than those of any other country for there the Church is composed of men of all nations and each one has his own national tinge of thought and feeling. But unfortunately we like most republican and liberty-lovers are the most intolerant people on the face of the earth. Our religious tolerance is no merit of ours for in the first place it is a national necessity and in the second most of us are tolerant of all religions because indifferent to all. In politics everyone must think as his party or if he dare be independent and tell the Truth, he is left without hearers or readers. There is no country in the world where public opinion is so intolerant of whatever does not flatter its own passions and prejudices as in the U. S. This is one reason why no great genius or hero has arisen in the present national crisis to save the country. In order to do something one must belong to a party and serve his party not his country; for party means littleness, egotism, self.

"But I suppose, dear Uncle, that I had better stop here for all these speculations will not edify you or assure you that I am endeavoring to follow your very good counsel of being practical and letting the theoretical alone, for life is real, life is earnest, and man's vocation here on earth is to do and not to speculate, to act and not to theorise. This is more especially the vocation of every American for we do not believe in ideas, and knowledge for us is a good only in as much as it is commutable with dollars and cents. An American is worth only as much as he has and this makes me think of how little I am worth and brings me to another subject. I have only 1600 frs. I have paid my pension for six months, that is until April. I pay here in the Bel. Coll. 920 frs a year. I think if you have no objection I will start for America immediately after Easter. In this case, I expect I can manage to get home with my 1600. I would like however to buy a few clothes and some books. If you think the times are too hard I do not care much about it and will try to get home without troubling you for any more money. If you could conveniently

send me some I might be able to pay you back some day or other should I ever become more practical in the U. S. I would ask Father for some but I do not like to do it because the times are so hard and he has suffered so much from the war. Do not put yourself to any trouble, dear Uncle, for the essential is to get back to America and I think my finances will bring me that far any how. If you think it would be better to stay longer here in Rome I am willing to do so. Write and let me know.

"I received a letter from home the other day and Mother tells me that all are well. I have seen in the Papers that you preached at the consecration of the Cathedral of Phil. The Bishop of Charleston is still here also the Bish. of Montreal. A plot against the life of the Pope was discovered here in Rome a week or two ago and the other day another against the government was detected. I think that Europe and even the Italian Revolution are convinced that Rome will and must belong to the Pope. Others think otherwise, time will prove who is right. Write soon and tell me when you think I had better start home. I must pass by Louvain for I left all my books there.

"I enclose a letter for F. Russell. Please send it to him when you have an opportunity. Pray for me, my dear Uncle and believe me your ever affectionate nephew.

"J. L. Spalding"

"Belgian Collegio, Rome
"March 13th/65

"To Most Reverend Martin J. Spalding
"Archbishop of Baltimore

"Dear Uncle.

"I have received your letters together with those for Cardinals Barnabo, Quaglia and Antonelli. Card. Barnabo thinks that it is better to wait until your successor in the diocese of Louisville be appointed before asking the Holy Father to incorporate me into the diocese of Baltimore. Sede vacante nihil innovandum. The Bishops of Louisville, Albany and Nashville will certainly be appointed before Easter, at least so says Card. Barnabo.

"Card. Antenelli was very kind. He thanks you for your letter and says that he will himself write to you on certain points concerning which you demand instructions. I have made inquiries concerning the provincial councils of France and Italy. Dr. Smith says that none

of them can be obtained at the Propaganda. I since spoke to the Auditor of the Congregation of the Council of Trent, with whom I am well acquainted and he has procured me copies of several French and Italian Councils and will probably be able to find still some others for me. Some very important councils have been held in Germany within the last few years. I will try to get copies of those of Cologne and Vienna. That of Cologne is remarkably interesting. I sent you last summer a copy of the last Edition of DeHerdt. I hope you received it.

"There is little news here in Rome. The Holy Father continues to enjoy excellent health. They say that he has worked two miracles lately. One of them is the miraculous cure of the Princess Odescalchi which took place here in Rome some two or three weeks ago. There is no doubt as to the fact of her having been cured in a wonderful manner and I believe the general opinion is that it is a miracle. The Venerable Berchmans a Jesuit novice of the Archdiocese of Mechlin is to be beatified in May. I assisted last November at the beatification of Canisius the great Jesuit apostle of Germany. The martyrs of Gorcem in Holland are to be canonised this year, but the exact date is not yet known, probably in November. The French troops still remain quietly here in Rome. The Holy Father I hear, has no intention of forming an army and all admit that it is the wiser plan. He has still some four or five hundred Zouaves, most of them Belgians but he will not increase the number. They are nearly all out at Frascati. The Carnival was brilliant and no revolutionary demonstration took place. The King and Queen of Naples took a balcony on the Corso and threw confetti and bouquets at a terrible rate. They say that a consistory will be held before Easter but that no cardinal will be created.

"There is a rumor that the Emperor of Austria and the King of Prussia have written to the Pope assuring him of their protection in case of need. I scarcely believe this but I have no doubt that if France allows the pope to be robbed of what he still has, an alliance of the three great northern powers will reinstate him in his possessions. They say also that England is trying to get around on the side of the Pope. I hear that over in America you have discovered a great papal conspiracy for the recognition of the South. This is good news for newspaper writers. Bishop Lynch is still here in Rome and I suppose he himself does not know when he will leave. He did think for a time of running the blocade but it seems that blocade-running is knocked in the head. I think the South is nearly exhausted and the sooner she dies the better for all since there is no other way of finishing this war. I certainly grieve over the miseries of our country, but I perfer any thing to disunion. But I stop here lest I should begin to speculate. McClellan is here in Rome. There are a good many Americans here at present both Northerners and Southerners. They do not associate however, but

the Yankees remain together and so do the rebels.

"We have had a very wet damp winter this year and here in Rome there is no way of making fire and the consequence of this is that I am visited by all kind of ruhmatic pains and indeed I have not been very well for the last month but now I think I am getting all right again. We do not have too much food nor that of the best quality here in the Belgian College and I need a great deal of substantial matter in order to keep me going. Dr. Smith has been dangerously sick but has now recovered again. You have doubtless heard the rumors about Card. Andrea. He has written a pastoral letter for his diocese which they say is pretty sensible. I hope he will have sense and prudence enough to behave himself a little better for the future. Some here seem to think that he is a little cracked but this is a way of getting over difficulties which I do not like.

"I will leave immediately after Easter and be in Baltimore about the middle of May if nothing prevent. Pray for me, my dear Uncle, and believe

"Me your devoted nephew

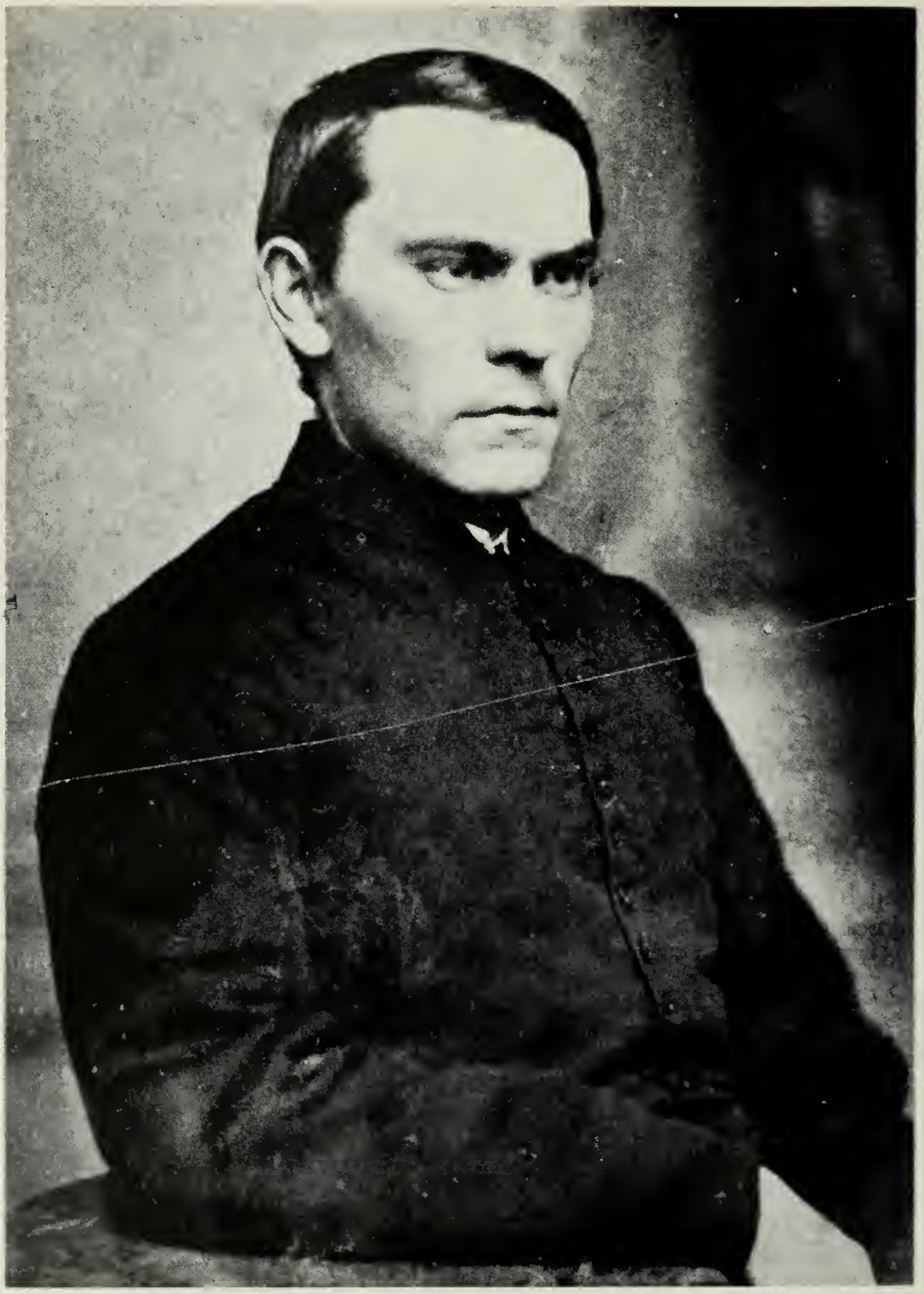
"J. L. Spalding

"P. S. Your pastoral has not yet arrived. Some one told me that he had seen the first part of it in the German paper of Baltimore. Since writing this I have received the copies of your pastoral."

Chapter IV

Spalding returned to Kentucky in the summer of 1865 and to the diocese with which his family had been so long and so honorably connected. His native state had passed through the tragedy of the Civil War, and great changes had taken place. Shortly before his arrival, the armies had dispersed. During this long and fatricidal struggle, Kentucky had been once more a "dark and bloody battleground" of the opposing armies. St. Mary's College had closed at the beginning of the war. Partisanship was rampant; people were poor. Their property had been destroyed, and they had little left with which to begin life anew.

June 11, 1864, Bishop Martin John Spalding had been transferred to the Archbishopric of Baltimore by Pope Pius IX. His brother, Rev. Dr. Benedict Spalding, was appointed Administrator of the Diocese of Louisville. He assigned his nephew to the Cathedral. For sixteen years Bishop Martin John Spalding was Coadjutor and active Bishop of the Diocese of Louisville. During that time, the Catholic population of Kentucky had increased. In 1848 there were thirty thousand Catholics in the state. In 1864, although eastern Kentucky had been made a diocese with a See at Covington, the Diocese of Louisville had seventy thousand Catholics, which was more than twice the number in the entire state in 1848. In that year (1848) there were only forty-three Catholic churches in the whole state of Kentucky. In 1864 there were eighty-five in the Diocese of Louisville alone. Five new churches had been erected in Louisville, including the Cathedral. The seating capacity of the Cathedral was greater than that of all the Catholic churches in the city sixteen years before.



John Lancaster Spalding as a young priest in 1865, Louisville*

Courtesy of Nazareth Academy, Lebanon, Kentucky

*Nazareth Academy occupied a very important part in the life of that part of Kentucky. President Lincoln was born near the location of the Academy. During the Civil War he issued this military order to the Commanding Officer of the Northern Armies in that part of the State: *Let no depredation be committed upon the property or possessions of the "Sisters of Charity" at Nazareth Academy, near Bardstown, Ky.*

Jan. 17, 1865 A. Lincoln

Because of Father Spalding's close attention to things ecclesiastical Bishop Peter J. Lavialle, who had become the third Bishop of the Louisville Diocese, made him his Secretary and Chancellor. His ability was recognized beyond the confines of his diocese when he was chosen shortly after his return from Europe by Archbishop Norbert Blanchet, of Portland, Oregon, to be his Theologian at the Second Plenary Council of Baltimore in 1866. He was then only twenty-six years old and was the youngest participating member in the Council. Another distinction came to him there when he was named one of the preachers. The others were Reverend Isaac Hecker, founder of the Paulists, and Reverend P. J. Ryan, afterwards Archbishop of Philadelphia.

In Louisville he was busy with parish work and was always a close student. Usually he devoted seven hours a day to study and allowed nothing to interfere with it except the duties of his office. He was very fond of children, and it is known in Louisville that he frequently visited the homes of the poor and gave what relief he could.

John Lancaster Spalding was always a zealous priest. Writing to his uncle, Archbishop Martin John Spalding of Baltimore, on June 21, 1869, he says:

> ". . . The Bishop has authorized me to build a Church for the Catholic Negroes of Louisville. I am at present engaged in collecting funds for that purpose in our diocese. I expect to start East about 5th of July. The Bishop promised to give me letters of introduction and recommendation to New York. Very Rev. Father Carter has promised to assist me in Philadelphia, and I am sure that you, my dear Uncle, will do whatever you can for me. Uncle Ben promised to give me a donation whenever I should commence to build a Church for the Negroes. He, indeed, at one time offered me the ground to build on — but owing to circumstances the work was deferred. I think that you might give me a thousand dollars from Uncle Ben's estate for this most noteworthy object of charity which you have so often recommended by word and example. I am very glad to devote myself to the poor Negroes for many reasons. In the first place it will prevent me from becoming involved in any diocesan trouble by giving me a field of labor altogether disconnected from the general march of things. In the second place it is a labor that no one will envy me and which nevertheless is really pleasing to me. Then, I am finally persuaded that it is the duty of the Church in this country to make greater efforts than have been made for the conversion of the Negroes, not for their sake alone but for the general welfare of the Church and the nation."

In 1870 he resigned his position at the Cathedral and as Chancellor of the Diocese to devote his time exclusively to the organization of Louisville's first Negro parish, St. Augustine's, which within a few years he had on a sound basis. Today, after all these years, his efforts are still obtaining results; and this parish is one of the most flourishing in Louisville. Forty years later he was present for the laying of the cornerstone of the present St. Augustine's

Original St. Augustine Church, Louisville, Kentucky, built by Father Spalding in 1869

Church. Many of his old parishioners were present; and he recalled their names, much to their delight. Below is a picture of Bishop Spalding at this cornerstone-laying ceremony, taken on the porch of the Rectory.

Archbishop Martin John Spalding of Baltimore died February 7, 1872. He left his papers and correspondence to Father Isaac T. Hecker, C. S. P., to be used in writing his life. Father Hecker was unable at this time, because of the press of duty, to write the biography; and he invited the Archbishop's nephew, John Lancaster Spalding, to come to New York to write this book. Spalding acceded to the wishes of Father Hecker and went to New York to do this work. Also behind this move was a disagreement with Bishop McCloskey of Louisville, who thought that the Spaldings had too much influence in the diocese. Spalding enjoyed the hospitality of the Paulists and remained with them until he published his book in 1873. The only part that he took in the activities of the parish was to deliver a sermon on special occasions.

Orestes A. Brownson said of this work:

> "It proves the author an accomplished literary man, a deep, earnest thinker, a learned and enlightened theologian, and a de-

Archbishop John L. Spalding on steps of St. Augustine's Rectory on the occasion of the cornerstone-laying of the present church

> voted priest. . . The author shows a breadth of view, a depth of reflection, a knowledge of the moral and spiritual wants of modern society, of the dangers of the country and the real issue of the hour, that promise the country an author of the first order, and to the church a distinguished servant."

After Spalding finished his uncle's biography, he did not return to Kentucky, but remained in New York as assistant to Father Arthur J. Donnelly at St. Michael's Church. He continued his work there until his consecration as Bishop of Peoria May 1, 1877.

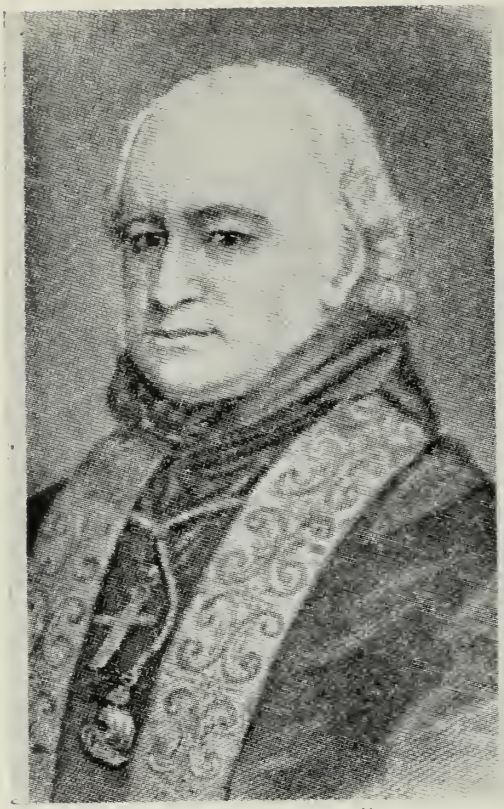
Chapter V

When the United States won the War of Independence, the Holy See placed this country under a Prefecture Apostolic July 9, 1784. John Carroll was named Prefect Apostolic, with residence at Baltimore, and was later appointed Bishop in 1789. The Catholic religion made great progress in this country, and in 1808 Pope Pius VII named Baltimore a Metropolitan See with four suffragan bishoprics — Boston, New York, Philadelphia, and Bardstown.

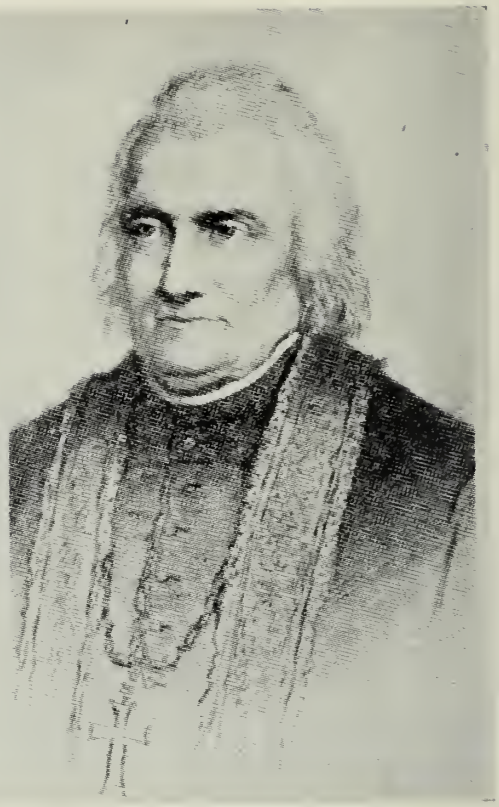
The Diocese of Bardstown included the territory out of which were formed the states of Kentucky, Tennessee, Ohio, Indiana, Illinois, Michigan, Wisconsin, and part of Minnesota. Benedict Joseph Flaget, who had formerly been pastor at Vincennes, Indiana, by appointment of Bishop Carroll of Baltimore, was appointed first Bishop of Bardstown; but he was not consecrated until November 4, 1810, in St. Patrick's Church, Falls Point, Maryland. He did not arrive in Bardstown until June 8, 1811. It is interesting to note that on Bishop Flaget's first journey to the west as a missionary in the Vincennes, Indiana, area, he had a letter of introduction from General (Mad Anthony) Wayne to General George Rogers Clark, who met him at Louisville and conducted him to Vincennes.

The spiritual jurisdiction was transferred from Bishop Carroll; and the affairs of the Church in this section were now under the direction and supervision of Bishop Flaget of Bardstown. Archbishop Carroll wrote:

> "Bishop Flaget of Bardstown, Kentucky, entered on a field well prepared for his coming by the zealous clergymen who preceded him, and great is his encouragement there. The English Dominicans, who came some years ago, are settled in that country, have built a convent, large church, college, and have many novices. Besides four priests

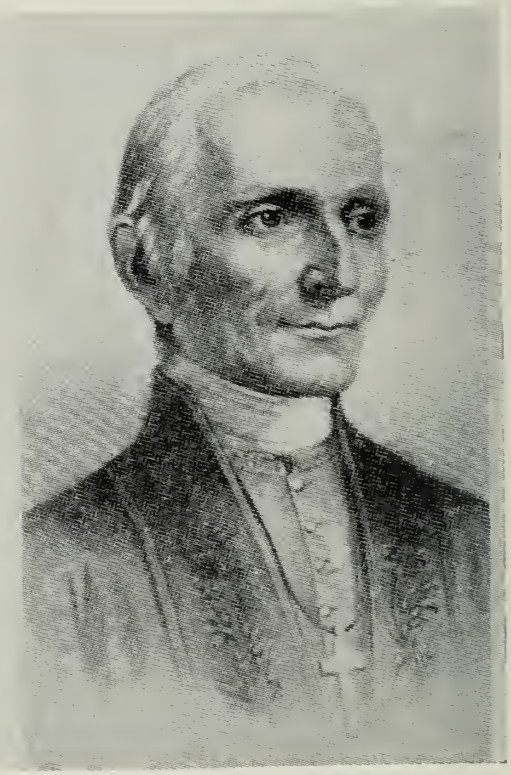


Archbishop Carroll



Bishop Flaget

Bishop Rosati



Bishop Bruté

Early Bishops of the Illinois country. Most Reverend John Carroll, Archbishop of Baltimore; Right Reverend Benedict Joseph Flaget, Bishop of Bardstown; Right Reverend Joseph Rosati, Bishop of St. Louis; Right Reverend Simon William Gabriel Bruté, Bishop of Vincennes

of that order, the Bishop found and carried thither five other zealous labourers, in building a seminary, etc."[5]

Bishop Flaget was cordially received by Catholics and non-Catholics alike. Many non-Catholics joined the Catholics in the erection of the Cathedral at Bardstown, the first Cathedral of the West. The cornerstone was laid July 16, 1816, and the church was consecrated April 8, 1819. A week after the consecration of the Cathedral, Bishop Flaget officiated at the first Episcopal Consecration west of the Alleghenies — Bishop John David was consecrated as an Auxiliary. June 20, 1834, Bishop Flaget consecrated another Auxiliary, whose name was Guy Ignatius Chabrat. Bishop David died in 1841, and Bishop Chabrat resigned in 1847. Bishop Flaget died February 11, 1850, after a reign of nearly forty years as the first Bishop of the first Diocese west of the Alleghenies.

Bishop Flaget had charge over Illinois until the erection of the See of St. Louis. On May 20, 1827, Pope Leo XII appointed the Reverend Joseph Rosati as the first Bishop of St. Louis. By agreement with the Bishop of Bardstown, he administered the western part of Illinois and the northern district, particularly Chicago. During the administration of Bishop Rosati, the Reverend John Mary Iranaeus Saint Cyr organized St. Mary's Parish in Chicago in 1833. This was the first Catholic church in Chicago.

First Catholic church building in Chicago, St. Mary's Church, Lake Street west of State, erected in 1833

(Courtesy Chicago Historical Society)

[5]*John Carroll of Baltimore,* by Melville. Reprinted with permission of Charles Scribner's Sons.

St. Mary's Cathedral, Chicago, erected 1843 at Wabash and Madison

Courtesy Chicago Historical Society

The Diocese of Vincennes was erected in 1834. The Reverend Simon William Gabriel Bruté was appointed the first Bishop and had charge of Indiana, with delegated authority over the eastern section of Illinois. Bishop Bruté was consecrated on the 28th of October, 1834, by the Right Reverend Benedict Joseph Flaget, assisted by Bishops Rosati and Purcell.

Chicago was erected as a See November 28, 1843. The Right Reverend William Quarter was appointed the first Bishop, and the administration of the affairs of the Church in Illinois passed from the authority of Bishop Rosati and Bishop Bruté.

In 1872 Bishop Foley of Chicago asked the Holy See to divide his diocese. The territory had increased very much in population; and, because Chicago was so far north, he saw that he could no longer look after so vast an area. This request was granted; and, by Papal Brief dated February 12, 1875, the Diocese of Peoria was erected; but it did not begin its active existence until John Lancaster Spalding took over the See May 22, 1877.

On the 12th of February, 1875, Father Michael Hurley was appointed first Bishop of Peoria but declined the appointment. More than passing notice should be given to this exemplary priest. He was born in Tipperary, Ireland, in 1826. He studied theology in Dublin and came to this country as a young priest. Illinois was the scene of his labors. He had various assignments covering a large part of Illinois. For awhile he was pastor of St. Mary's in Peoria; and later, in 1868, organized St. Patrick's in Peoria and remained pastor there until his death December 11, 1892. He was the first Vicar General of the Diocese under John Lancaster Spalding.

Father Hurley seemed to be the logical selection for the new See since he knew more about the affairs of the Church in this territory than almost anyone else. He was used to the hard life of a missionary; but, in his humility, he felt that the exalted office was not for him. He wrote the Propaganda in 1875 declining the position and returned the Bulls of his appointment. The letter did not reach Rome but was lost in a shipwreck off the coast of France. It was not until 1876 that Pope Pius IX appointed John Lancaster Spalding, then assistant at St. Michael's Church in New York, as the first Bishop of Peoria.

We may learn something of the esteem in which Father Hurley was held by Bishop, priests, and people by the following account of the funeral obsequies, which appeared in a Peoria newspaper on the occasion of Father Hurley's funeral.

AT REST

Impressive Funeral Ceremonies Held Over the Late Father Hurley at St. Patrick's Church — An Eloquent Address by Bishop Spalding.

"The remains of Father Hurley were taken to St. Patrick's Church Monday afternoon by an escort of the Knights of Father Mathew. The body lay in state all the day and evening and the church

was visited by many. Guard and watch was kept during the night. The morning dawned wet, cold and forbidding. As the morning light came into the church it beheld it dressed for the funeral rites. Both the outside and interior of the church throughout were arrayed in mourning. The parsonage and St. Patrick's School were also draped in mourning. By 8 o'clock the people commenced to come to the funeral, and before 9 o'clock the vast temple was crowded to its utmost capacity with those who had come to pay the last tribute of respect to the revered and honored dead. The casket bore upon its lid this inscription: 'Rev. M. Hurley, V. G., Died December 11, 1892. Aged 66 years.' Upon it were some choice and lovely flowers, and about it had been arranged by loving hands here and there others, emblems of beauty and hope.

"At 9 o'clock, the hour appointed for the services, the clergy appeared within the sacristy. They were a goodly and large company. Forty priests were present to assist in laying their brother to rest. All of them were warm friends of the deceased and knew and loved him well.

"The services were begun by the chanting of the 'Office for the Dead.'

"High Requiem Mass was then celebrated. Bishop Ryan, of Alton, was the celebrant; deacon of honor, Father Touhy of Lincoln; sub-deacon, Father Powers of Spring Valley.

"At the close of the Mass Bishop Spalding delivered a most eloquent, touching and powerful address. It was a tribute worthy of the occasion and the man. He commenced by alluding to the great loss of the parish, the diocese and the clergy. He spoke with feeling of the virtues of the departed and his tones were touched with deep earnestness and feeling. At times the orator was visibly affected and ever and anon a deep wave of responsive feeling swept over the vast multitude. The deep, rich tones of the speaker penetrated throughout the vast church and were heard distinctly on the outskirts of the multitude. He paid a beautiful tribute to the warm heart and open hand of the dead prelate. He gave often but not openly and never spoke of his many deeds of charity. He was reported wealthy but his generosity had been such that his earthly estate was but moderate. He spoke eloquently of his character as priest, scholar, citizen and friend, in all of which relations he was truly eminent. The address throughout was a tender and eloquent tribute to the virtues of the departed and from the beauty of his life was drawn a lesson of emulation to effort on the part of all to cherish the inner life and to seek the better way.

"After the address the procession was formed. These societies were in attendance and thus marched: Knights of Father Mathew, Temperance Society, then the Knights of St. George and the St. Joseph Benevolent Society.

"The honorary pall bearers were Fathers McGovern, Mackin, Keating, Rotter, Weldon and Reinbold. The pall bearers appointed

for the parish were C. Spellman, John Gorman, William Langton, J. R. Murphy, J. R. Whalen and P. Carty.

"The funeral train was very long. First came the societies on foot as above mentioned preceded by Spencer's band. The societies were followed by hundreds of carriages. The procession moved in a heavy rain. It first passed around the church block thus: down McBean to Charlton, up Charlton to Johnson, then there was a counter-march to Saratoga, down Saratoga past school, residence and church, thence moved on down Cedar to Adams, down Adams to Main. Then the societies opened ranks and permitted the hearse and carriages to pass through, all standing with uncovered heads. The funeral train having passed through the societies, disbanded there on account of the inclemency of the weather. The procession moved on up Main to High, down High to Moss, thence to St. Mary's Cemetery. All along the line of the procession a multitude stood in the pouring rain viewing the funeral train, and thus paying silent respect to the honored dead.

"At the cemetery there was a brief service. Bishop Spalding pronounced the last blessing. Silent prayers were said by those present, and then all disbanded and left the dead to rest in hope of light, beauty and joy, though the rain was falling on the new made grave."

AN ELOQUENT TRIBUTE

Bishop Spalding's Estimate of the Reverend Father Michael Hurley.

"Bishop Spalding's oration over the remains of the Rev. Father Hurley was one of the most eloquent tributes that ever fell on the ears of mourners. Here is a summary and to those who knew Father Hurley in life it will be as a pen picture of him who has gone.

"I will not attempt to pronounce a formal eulogy over the remains of Father Hurley. He would not wish it. He was averse to all flattery or praise. If I seem to eulogize him, the reason is plain, for to speak the truth of Father Hurley is but to praise him, 'I have fought a good fight, I have finished my course, I have kept my faith.' These are the words he utters to us now gathered about what's mortal of him. However, I may say that in every respect he was a fortunate man. He was fortunate in the external conditions of life. Born in a country where faith is pure, manners simple, and all virtues honored, he grew up in an atmosphere of God. When he reached the beginning of manhood he realized that his native country, though good, and where he had been born and raised, still was not a pleasant place to live. It was oppressed, wronged and impoverished, and all the avenues to the highest human endowments were closed. He went forth, and it was fortunate that he came to the land of the free where good

will prevails, where a man is appreciated for what he is, not where he was born, not for his religious belief, but for himself, his God-like spirit. It is fortunate that he came to this country, and fortunate that he came to the central west, the heart of the country, and cast his lot with the people who will mould the American and form that kind of man, and that character which shall be known to the world as an American. Here in the midst of all peoples from the ends of the earth, from all languages and customs this heterogeneous mass comes the American.

"He was fortunate in becoming a priest, and locating here, where the Catholic Church has grown so vigorously. When he was ordained there were not more than 30,000 to 40,000 Catholics in the State of Illinois. There were few churches and few priests. The Catholics were not organized, all was chaos, there were adverse opinions, and elements hard to associate and harmonize. On every hand there was disaster after disaster, trouble after trouble and defeat after defeat. Father Hurley began at St. Mary's Church when it had been scarcely dedicated. It had been organized but the year before. At that time it was thought the church was large enough to last for a century, and he cast his lot in this vineyard. He lived to see that church overcome scandal and delusion, and become one of the first to see 700,000 Catholics in the State, the priesthood scattered throughout the State, not in the cities alone, but in the villages and farm houses. He was indeed fortunate in outward indications. It is a strengthening consolation, and encouragement to see our country prosper. To live in a country like the west, where man rises from generation to generation to higher attainments, to higher manhood. It is a pleasure and comfort to live for God and Jesus Christ when we see a breathing into the souls of men of faith, good will, peace, joy and happiness, a bringing about of the things God and noble men desire to see. As for Father Hurley, concerning his private life in his native country, and in his adopted land, what can we say? You know, my fathers and brothers, that he did not live who was more simple, plain, sensible and truthful than Father Hurley. His whole character was built on truthfulness, directness, honesty and sincerity. As a man he was of the first quality. He was a real man, not the semblance of a man. There was no mask; he pretended nothing that he was not; he used no indirect means to gain an end, but walked before God. This kind of a man makes us certain of one another, and we can live the better with each other. He was a good friend, a good neighbor and a good citizen. A man might well have him for a friend. He made no heroic effort to be your friend, but he was true and attempted no personal ends through your friendship. He was a good citizen, for he was obedient in all things. He hardly ever spoke of patriotism of country, but he lived like a patriot and was a patriot.

"As a priest he brought into the priesthood all these qualities as a man. You cannot engraft a priest on a corrupt, lying character.

Wherever he has lived the Catholic Church made progress. He had a perfect faith, an old-fashioned faith, and was satisfied that he worked for the Catholic Church, for God and Jesus Christ. As a priest he had no ill-will toward anyone, man or woman. He believed in peace and harmony. Few congregations loved its pastor more than this one loved Father Hurley. He was not a man to be popular. He was not an orator, and resorted to none of the arts and artifices to become popular. He simply went his ways straight on.

"As Vicar General, and as one in authority, he did much in bringing the priests into harmony. Much of the good will, harmony, sense and willingness among the priests is due to Father Hurley. The giving of authority is to help man, but it is not always a pleasant task. It must sometimes be severe, but Father Hurley knew not this side. He was always going straight and thought others would do likewise. He was a blameless man, as white and unstained as the white flowers on his casket, and carried his soul to the judgment seat. He was a contented man and did not complain. Father Hurley liked Peoria. He loved the city, liked the people. He was respected out of the church. Protestants were glad to have him here, and he was glad to be here.

"Today we bury what is mortal of one of the best of God's men. That is nothing to him. The highest testimony as we gather around the mortal remains is that we can say nothing bad of him. When a good man dies a universe dies. No one can be found to exactly take his place. When a real man dies part of us goes out. So long as the Catholic Church rears up such men as Father Hurley we can say that we have outlived the age. In the gloom and rain we bear out the body, but the soul is in the sunshine of God."

Chapter VI

After Spalding wrote the life of his uncle, he did not return to Kentucky but was appointed assistant pastor of St. Michael's Chruch in New York. It was here that he developed into a public speaker and a preacher of great renown. He concentrated largely on perfecting this talent. His sermons became popular. The church was filled when it was announced that he was to preach. This naturally brought him to the attention of his superiors; and, in 1876, he was appointed to the newly-erected Diocese of Peoria in Illinois.

His consecration took place in St. Patrick's Cathedral in New York on Tuesday, May 1, 1877. Below is the account of the consecration as it appeared in the New York Freeman's Journal Saturday, May 12, 1877:[6]

CONSECRATION
OF
RT. REV. JOHN LANCASTER SPALDING, D.D.,
BISHOP OF PEORIA, ILL.

"Rt. Rev. John Lancaster Spalding, D.D., late of St. Michael's Church in this city, and nephew to the Most Rev. Martin John Spalding, D.D., late Archbishop of Baltimore, was raised to the sublime dignity of the Episcopate, on Tuesday, May 1st, in St. Patrick's Cathedral, in this city, by His Eminence Cardinal McCloskey, Archbishop of New York. Dr. Spalding is the first Prelate consecrated by the first American Cardinal, or by any Cardinal in America. He was

[6]By Courtesy of the United States Library of Congress

born in Lebanon, Kentucky, on June 2d, 1840, and was ordained, as before stated, (cum dispensatione in aetate) December 19, 1863, and was preconized Bishop of the new See of Peoria, Ill., by His Holiness Pope Pius IX, at the Consistory held November 27, 1876.

"The ceremonies of the Consecration were performed with all the solemnity prescribed by the Roman Pontifical, and were attended by a large concourse of Prelates, Priests and people.

"Shortly after 10 o'clock, the procession entered the Pro-Cathedral in the following order:

"Rev. John A. Hurley, of St. Michael's, New York, as Assistant Master of Ceremonies.

Acolytes. Cross Bearer. Acolytes.

Sanctuary Boys in Cassock and Cotta.

The Rev. Clergy in Cassock and Surplice.

The Bearers of the Offerings.

Rev. J. M. Farley, Master of Ceremonies, and his Assistant, Rev. W. C. Hogan.

Mgr. Silas E. Chatard, President of the American College in Rome, and Mgr. Robert Seton, Pastor of St. Joseph's Church, Jersey City.

Rt. Rev. James A. Healy, D.D., Bishop of Portland, Me., and Rt. Rev. Ramon Maria Moreno y Castaneda, Vicar Apostolic of Lower California.

Rt. Rev. M. A. Corrigan, D.D., Bishop of Newark, and Rt. Rev. Joseph Dwenger, D.D., C.PP.S., Bishop of Fort Wayne.

Rt. Rev. Thomas A. Becker, D.D., Bishop of Wilmington, and Rt. Rev. J. F. Shanahan, D.D., Bishop of Harrisburg.

Rt. Rev. Silvester H. Rosecrans, D.D., Bishop of Columbus, and Rt. Rev. John J. Conroy, D.D., Bishop of Albany.

Rt. Rev. P. N. Lynch, D.D., Bishop of Charleston, and Rt. Rev. John Loughlin, D.D., Bishop of Brooklyn.

Rt. Rev. John Lancaster Spalding, D.D., Bishop-elect of Peoria, with his two Assistant Bishops, Rt. Rev. Dr. Gibbons, and Rt. Rev. Dr. Foley, Bishop of Richmond and Chicago, respectively.

His Eminence Cardinal McCloskey and his attendants.

"The ceremonies commenced immediately with a Solemn Pontifical Mass, celebrated by the Consecrator, Cardinal McCloskey, attended by Very Rev. Wm. Quin, V. G., as Assistant Priest; Rev. Arthur J. Donnelly, of St. Michael's, N. Y., and Rev. M. Hurley, of Peoria, as Deacons of Honor; Rev. Thos. J. Ducey, of St. Michael's,

N. Y. as Deacon of the Mass, and Rev. B. J. Spalding, of Louisville, Ky., (brother of the Bishop-elect) as Subdeacon. Over one hundred priests also participated in the ceremonies.

"The form of Consecration of a Bishop is now so well known as to render its repetition unnecessary."

The May 19, 1877, issue of *Frank Leslie's Illustrated Newspaper* carried this wood engraving picturing the consecration of Bishop Spalding in St. Patrick's Cathedral, New York, on May 1, 1877

Courtesy Peoria Register

The sermon was preached by the Right Reverend Bishop Silvester Rosecrans of Columbus, Ohio. At the conclusion of his sermon, Bishop Rosecrans said:

"In conclusion, let me say to the young chosen one who today has received the episcopal consecration, who goes forth on the same mission and with about the same resources as that undertaken by the

Bishop John Lancaster Spalding at time of his consecration in New York, May 1, 1877.

apostles, that henceforth he must be alone in the world. His duties, his position, will necessarily make him without any one to lean upon; but all will expect to lean upon him. I congratulate both the Church and him on his accession to the episcopacy, but in how different a sense! The Church — that is, our brethren of the episcopacy and of the clergy — have one in him, coming, as he does, from gens a sacerdotas — a family of priests — who have supported the fabric of our religion in this country and will maintain its honor, not only among Catholics, but will defend it also among those who are not Catholics. We look, therefore, upon him as a gem, literally, in the crown of the Church in America. Our Lord invites him by this conversation to a closer relationship in His holy family; for truly, when the gold cross is hung around his neck, then the heavy cross of sorrow, disappointment and responsibility will also be hung on his heart. He is to wear the crown of thorns, and it will press more sharply around his brows than if he had never been promoted to this high dignity. Still, as I stand here, and the memories of his boyhood, and of my fresh manhood in the priestly life cluster around me, I can see, better than I could then, reason why we should both feel consoled; for the time is so short it seems but yesterday when we were together at the college — and yet years and years have flown away. So it will be years hence; and when at our dying day we shall look back again and remember where we met, the time then also will seem as if it were but a day — and it is but a day. Oh, my brethren, let us so conduct ourselves that, in looking back upon this dream of our lives, we may never have occasion to regret, but, on the contrary, have occasion to look forward with hope and confidence to Him who is the reward of all good."[7]

The *National Democrat* of Peoria describes the arrival of Bishop Spalding in Peoria and his installation in its issue of Wednesday, May 23, 1877:

BISHOP SPALDING

His Arrival in Peoria the Occasion of a Grand Demonstration.

He is Met at La Salle By Thirty Prominent Catholics of Peoria.

And is tendered a Reception at the Academy Last Evening.

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[7] Ibid.

"With a cool air and very little dust, a combination that made travelling altogether delightful, and with a cloudy sky, which threatened rain that fortunately did not fall, a company of about thirty prominent Catholics of Peoria left the city yesterday morning at 9:10 o'clock via the Chicago, Rock Island & Pacific Railroad to meet the Right Reverend John Lancaster Spalding, the First Bishop of Peoria, on his coming to the seat of his See, and of accompanying him hither. Among the party were Rev. Bernard Baak, Pastor of St. Joseph's Roman Catholic Church, Hon. M. C. Quinn, Hon. L. Harmon, Dr. Joseph Studer, Messrs. M. Henebery, F. C. Misner, Simon Treffeger, Charles Burke, John Gorman, Fred Lammers, John Ryan, Daniel Higgins, Bernard Cramer, P. A. Cramer, P. Delehanty, N. Bergan, Peter Carty, Peter Coffee, T. J. Duggas, Chas. Hollahan, Edward O'Brien, John J. Graham, Charles Richards, John Dolan, J. R. Murphy, William Murphy, J. Wooster, Jacob Hadock, P. Bartle.

"At Henry, Father Von Schweider, of that City, joined the party. They enjoyed the privacy of a special car, of which Mr. N. Bergan was chosen conductor.

"After leaving Peoria, the party was called to order, and on motion, Mr. L. Harmon was chosen chairman of the delegation.

"It had been the original intention to go only as far as Bureau Junction, but it was afterwards decided to go to La Salle, as there was plenty of time to do so.

"After a pleasant ride, which all seemed to enjoy, the party arrived at La Salle at 12 o'clock, and went to the Harrison House, where they did full justice to an excellent dinner. An hour remaining before the arrival of the train containing the Bishop and his party was passed in walking about the deserted town and viewing its dingy, dilapidated buildings, marked by an air of neglected antiquity.There is one notable exception, and that is the Catholic Church, which is a very fine large building.

"The train, containing the Bishop and party, arrived at La Salle from Chicago at 2:10 P.M. The special car containing the Peoria delegation was attached to the train, which then moved on. Soon after starting, Bishop Spalding escorted by Mr. Harmon, entered the car. His entry was the signal for all the delegates to rise and take off their hats. The Bishop then walked slowly down the aisle and each one was presented to him in turn by Mr. Harmon. To each he extended his right hand, which they took in theirs and kissed. For each he had a pleasant smile and word, and he seemed right well pleased to see the representation that had come to welcome him to his See. He then was given a seat in the centre of the car, where he conversed with those present on the way to

Peoria. He was accompanied from Chicago by Bishop Foley, of Chicago, whose See formerly included the See of Peoria, and Father Reardon and Rev. Dr. McMullen, both of Chicago, and also by Rev. John A. Fanning of Fairbury.

The Demonstration in Peoria

"The party arrived at the depot in Peoria at 5 o'clock in the afternoon. Never before in the history of the City was there such a crowd gathered around a depot to welcome any personage or party. A sea of upturned eyes, anxious to catch a glimpse of the new Bishop, surrounded the train on all sides. They surged in a dense mass of men, women and children, on the platform of the depot, on Water Street, and on Liberty Street as far up as Adams, and along the line of procession from the depot to St. Mary's Church the streets were lined with spectators.

"It was with much difficulty that a passage through the crowd was made for the Bishop and his party to their carriages. Bishop Spalding and Bishop Foley took seats in an open carriage together. When all arrangements had been completed the procession moved. It was the longest and most imposing procession ever gotten up by the Catholics or Irish Americans. Every society turned out in larger numbers than ever before.

"The procession moved up Liberty Street to Adams, up Adams to Main, up Main to Jefferson, and up Jefferson to St. Mary's Church, corner of Eaton and Jefferson Streets.

"Here Bishop Spalding and party entered the church, followed by the procession and accompanying people, who soon packed the church to its utmost capacity, and many were unable to obtain admittance. Bishop Foley, of Chicago, made a brief address, in which he referred to his former connection with what is now the See of Peoria, and introduced his successor to that See, Bishop Spalding, who also made an address, expressing his thanks for the reception that had been tendered him by the people, and concluded by pronouncing a benediction upon them.

The Reception

"In the evening Bishop Spalding held a reception in the study hall of the Academy of the Sisters of St. Joseph, corner of Madison and Eaton Streets. . . . Mr. Harmon presided and introduced Rev. John A. Fanning of Fairbury, who, in behalf of the clergy of the Diocese, welcomed the Bishop in the following words:

'Right Rev. Lord: As your old friend and fellow-student and now one of the oldest priests in your Diocese, I bid you welcome to

the See of Peoria. You are no stranger to me. Neither are you a stranger to the priests of your Diocese, nor even to the laity. Your career in our common Alma Mater is known to all of us for its brilliancy. Your subsequent triumphs as a writer and preacher and lecturer not only in the Archdiocese of New York and in the Diocese of Louisville but throughout the whole East is a matter of public history. We are not concerned that you may feel appalled at the great undertaking of building up a new See. Still I assure you that in your endeavor you will have the consideration and hearty cooperation of your clergy. Some of your subjects have grown old in the ministry. They pledge you the support which their gray hairs warrant them capable of giving. We who are more youthful guarantee the assistance which the healthy bodies and the warm hearts which manhood's prime ever generously affords.

'Yourself a western man, your heart must beat in unison with ours. You have toiled in the field as we have toiled. You must build up as your illustrious uncle has built up. Since I have mentioned his name, let me say that if you fail to add new lustre to your great name the fault will not be that of your faithful subjects.

'Go forth, then, young Prelate. The Church has enriched you with the fullness of spiritual benediction. We will look to you that you wield the staff with merciful severity in correcting vice and fostering virtue; by soothing, rather than irritating. The token which you now wear on your finger is an emblem of your fidelity to the Church, and such as yours is, ours will be. We know that the mitre will actively possess the power which it signifies with the honor of both testaments. Like another Moses, you will appear terrible to the foes of truth. Your hands in consecration were encompassed as were Jacob's, and we hope in consequence that you will not handle your priests without gloves. In fine, Right Rev. Bishop, we predict a mighty future for your Diocese, which is the garden of the Garden State. While the laity will labor to bring forth the earthly fruits, we, with you at our head, will labor to bring forth the spiritual fruits, knowing, as we do, that the fertility of the bosom of the faithful is not unsurpassed by the fertility of the soul which they cultivate. We trust moreover that you will live long to transplant the roses which you will cause to blow into a heavenly garden, where withering and death are things unknown.'

"Hon. M. C. Quinn was then introduced and spoke substantially as follows:

" 'Rt. Rev. Bishop Spalding: In behalf of the laity of your new Diocese, I have the honor to offer a few words expressive of their sentiments towards you.

'During the last two years we expected — from day to day — that a new Diocese would be created and this City selected as the

seat of government; and when our expectations were realized, and a distinguished clergyman of this City was named for the position, now so worthily filled by yourself, we were pleased beyond expression.

'Your consecration as the First Bishop of Peoria has created a new era in the religious history of this place, and has filled our breasts with sentiments of pleasure. It may be said that our people would be pleased, no matter who was appointed. Possibly so, but their pleasure would not be so great as to know that the appointee was a Spalding, for throughout the great northwest — aye, throughout the country — the name of Spalding, among all intelligent Catholics, is a household word.

'Earnestly, truthfully, heartily, we welcome you to your new home. You are to us no stranger. For years we have been brought near together, thought to thought, through your writings, which have stirred our hearts and convinced our judgments.

'Coming to us from a family that has so long borne the cross and fought the battles of the Holy Church, with pen and tongue — coming, too, from glorious old Kentucky — we bid you welcome.

'You shall have our confidence, our respect, our love! You shall find a place in our hearts — for our purpose is to make you so much at home that you shall in truth be at home. We hope that you will confide in us, make known to us your wants and desires, and we shall cheerfully come to your aid.

'In all your cares, sorrows, and sufferings come to us, and we will take upon our own hands the burdens and within our breasts the sorrow. Young in years, robust in body, matured in intellect, the prospect is cheering that there are many years of usefulness in store for you among us as our Bishop.

'In conclusion I bid you, in behalf of the laity of Peoria, irrespective of creed, a hearty welcome and express the hope that it may be a long time before we or those who follow us are called upon to receive the second bishop.'

"In reply to the remarks of these two gentlemen, Bishop Spalding spoke very modestly and appropriately. The encomiums and compliments that had been pressed upon him, although sincerely meant and honestly spoken, yet had no foundation in truth, as he knew he had not a claim upon their confidence and respect. Yet he felt as one of them, for it is such a noble and glorious thing to be a Catholic that wherever one goes he does not feel a stranger, and he did not feel a stranger here. He had left associations and friends that were near and dear to him to come here, but he knew that he would soon forget the sacrifice, if sacrifice it was, among the people here, for it is not a sacrifice to serve in a cause that is highest and noblest. He felt a pleasure that would be perennial that he had been received in a manner so Catholic and so generous, and if he should ever prove unworthy of the trust committed to him in his efforts to build up the

Church, it would not be from his own free consent. He came to them under auspicious circumstances, and he felt grateful to them, and he was honored and strengthened by the expressions of sympathy and good will.

"Those who desired then stepped forward and were introduced to Bishop Spalding."

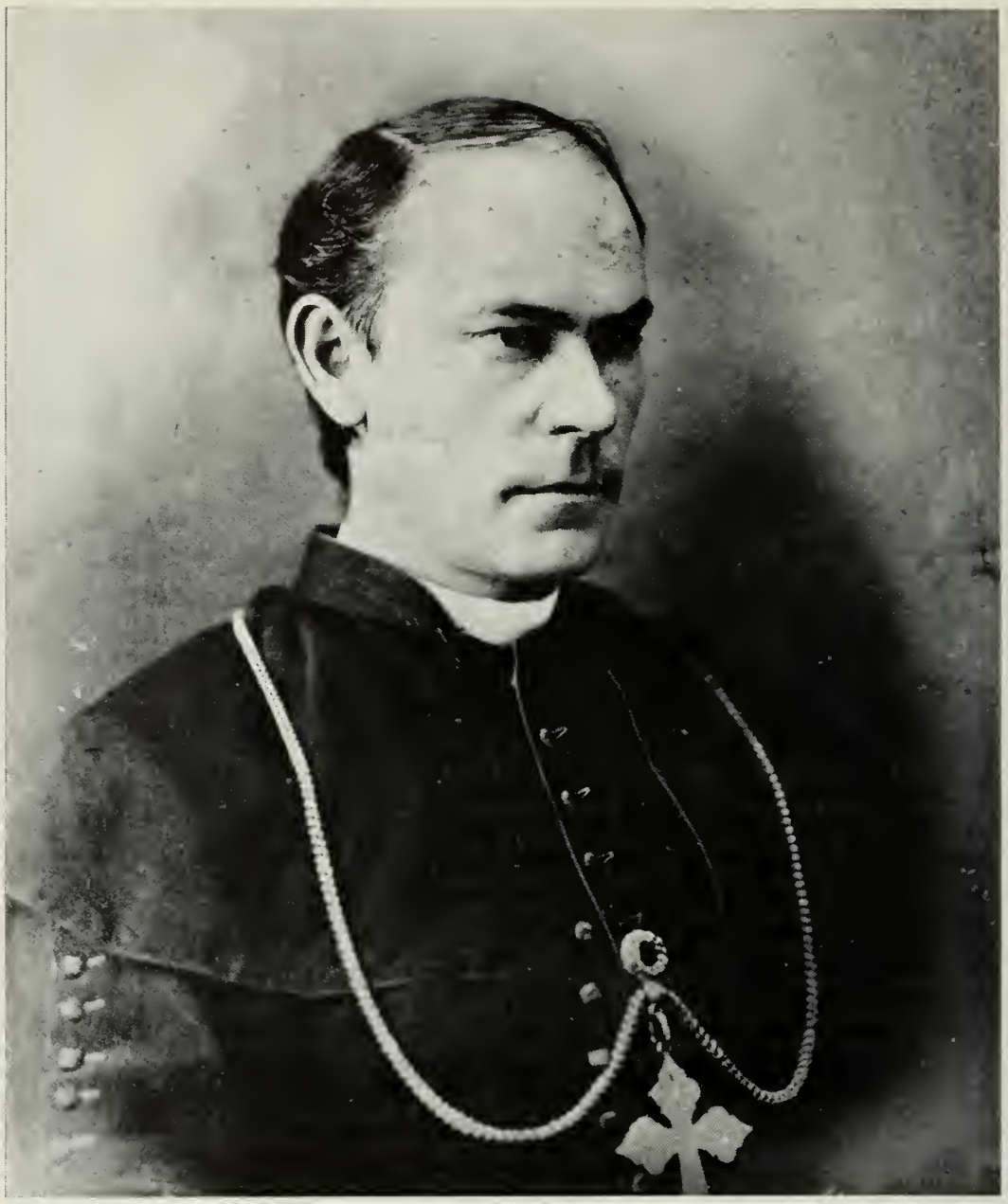
St. Mary's Cathedral, Peoria, Illinois, at the time of John Lancaster Spalding's installation
Courtesy Peoria Register

Chapter VII

The territory of the Diocese of Peoria includes some eighteen thousand square miles in central and north-central Illinois. The original Diocese of Peoria, when John Lancaster Spalding was appointed in 1877, covered less territory. La Salle, Rock Island, Bureau, and Putnam Counties were added to the Peoria Diocese in 1880 during the inter-regnum after the death of Bishop Foley of Chicago. The Diocese of Peoria in 1877 included the following counties: Mercer, Henderson, Warren, Hancock, McDonough, Schuyler, Henry, Knox, Fulton, Stark, Peoria, Mason, Marshall, Woodford, Tazewell, Logan, Livingston, McLean, DeWitt, Piatt, Champaign, and Vermilion.

Within these confines, Bishop Spalding's work was so outstanding that it was noticed by all. Churches, schools, and charitable institutions came into existence; parishes were made strong; scattered communities were united into parishes; a representative priesthood was formed — and all of this accomplished in such a kind and skillful manner that it was said at the time of his Jubilee in 1902 that not once in those twenty-five years had an appeal been made against his judgment.

It is not necessary to mention at length the increase in population in his diocese during his administration, the growth of institutions, the material progress — and there were wonderful accomplishments along these lines. Mention can properly be made here of the erection of St. Mary's Cathedral. This was dedicated May 15, 1889, and was a memorable event in the ecclesiastical history of Peoria. Assisting Bishop Spalding at the dedication were Archbishops Feehan of Chicago and Ireland of St. Paul; Bishops Ryan of Alton, Janssens of Belleville, and Cosgrove of Davenport. A masterly sermon was



Archbishop John L. Spalding shortly after his consecration as Bishop of Peoria

preached by Archbishop Hennessey of Dubuque. Nearly all the priests of the diocese were present, and the church was filled to its capacity.

Archbishop Spalding built at his own expense Spalding Institute, equipped it, and gave it to the Diocese. This was a model high school for boys. Archbishop Spalding had revenue from his lectures and writings; and he built and equipped this high school and made it his personal gift. It opened its doors at the beginning of the school year in 1901. It continues to flourish under the direction of the Viatorian Fathers.

St. Mary's Cathedral, Peoria, Illinois. Dedicated May 15, 1889

Courtesy Peoria Register

Spalding Institute, Peoria, Illinois

Courtesy Peoria Register

Archbishop Ryan of Philadelphia said that Archbishop Spalding had the best-administered diocese in the country. It has been said that his diocese was the least-governed and the best-governed. His immediate successor said that he found the diocese in splendid condition and that Archbishop Spalding gave an excellent administration. John Lancaster Spalding felt that the priests and people of his diocese had the general laws of the Church to guide them and seldom needed new rules to govern their conduct. All that was required from

him was direction and supervision. Diocesan laws and regulations were reduced to a minimum, as far as was consistent with good order in his diocese and with the salvation of souls. He has said, in *Socialism and Labor and Other Arguments,* "The tendency of good government is to make government unnecessary." He taught his people by example as well as by precept. At a diocesan synod, he said, "If a pastor is not a Bishop in his own parish, it is his own fault."

Bishop Spalding's concern was not alone the building of the physical and the material, but rather in the building of the spiritual kingdom in the souls of men. He taught his people by word and deed how to live in the love and fear of God. He put something in their hearts that has never died. It lives today in their children and in their children's children, and so it shall be for generations yet unborn. Anticipating the wishes of the Third Plenary Council by several years, he issued the following Pastoral Letter to be read in all the churches to the faithful of the diocese:

"Peoria, February 18, 1882

"Rev. and Dear Sir:

"I herewith send you the diocesan regulations for Lent, and I avail myself of this opportunity to say a few words to you on a subject of vital importance to the purity and progress of the faith. The relations of the Church to conjugal and domestic society are essential and intimate, and whenever Catholics are permitted to lose sight of this truth, religious zeal and practical piety decay. 'All paternity,' says St. Paul, 'in heaven and on earth, derives its name from God'; and hence marriage, in its essence, its ends and its authority, as well as from the fact of its institution, is sacred and of divine origin, and in the religion of Christ, it is besides, a sacrament; the symbol of His union with the Church and the means of conveying special graces to those whom it binds in purity and love; and so to the family itself, which is thereby grounded on faith and reverence, on chastity and obedience. If the presence of Christ, at the home fireside, is not recognized and confessed, the spirit of Christian faith and filial piety dies out of the family; the sanctuary of God is profaned; and irreverence and religious indifference take possession of the hearts of the young. The urgent need of Catholic schools we all recognize; but if the family is suffered to lose its religious character, it were folly to think that any system of schools can prevent the loss of faith and the ruin of souls. The first and most indispensable school, that which is the basis of all others, which lays the foundation of character, which moulds the heart, which gives to the mind its original turn, to the imagination its primal and ineffaceable tinge, is the family; and if it is secular, or pagan, or religiously divided, or indifferent, what hope can there be of saving its children to the Church? We hold it as a principle that those who wish to enter the priesthood should try themselves and be tried through a long course of years, lest they unworth-

ily or rashly assume a ministry in which they shall have to answer to Jesus Christ for the souls of men, redeemed by His blood; but the All-Wise and Just Judge will not first or chiefly hold the priest accountable; He will demand the soul of the child first of all from the father and mother, through whom it was brought into the world; and if they shall have been careless in this matter, they shall be accounted worse than infidels. When we look around us, it is impossible to believe that Catholics realize this truth; so thoughtlessly, so frivolously, so recklessly, do they take upon themselves the greatest of all responsibilities. Too often, like unbelievers, like men without God, they proceed as though they were wholly free in this matter, to follow their whims and fancies, without any regard to the divine law or the commandments of the Church. Their present passion is their only guide; and in too many instances a life of misery, and a death of modified despair, is the penalty. They speculate in marriage, as though it were a commercial business, and think that the best which offers the greatest reward in money or position; and the mothers and the fathers are too generally the teachers of this wisdom of the world and the devil. Of the existence of such evils there is no more lamentable or frequent example than the custom, for so it has grown to be with us, of intermarrying with those who have no faith or a different religion from ours. Such marriages are, in their very nature, un-Christian and wrong; and have so been regarded by the Church in all ages; and if a sort of forced consent is given, it is as a mother sees her daughter marry one who she knows will break her heart, but yields in despair of offering effective opposition.

"How can people who disagree concerning interests which are eternal, absolute, of infinite moment, and nearest to the most sensitive and central nature of the soul, be truly united in anything?

" 'With the holy,' says St. Ambrose, 'thou shalt be holy, and with the perverse thou shalt be perverted. If this be true in other things, with how much greater force does it not apply to marriage? * * * * Disagreeing in faith, they cannot believe, they cannot hope, that He, whom they do not worship together, will impart His grace to their marriage. Reason teaches this; but examples give more striking proofs of its truth. Often does the seductive influence of woman circumvent even strong men, and make them fall from their religion. And for this reason ought you to hold your affection under admonition and guard against error. The first thing therefore to be sought in marriage is religion.'

"St. Augustine enforces the same truth in the following words: 'These unhappy people, believing in Christ, take their food at home in common, but the table of Christ they cannot have in common. Must we not weep when we behold husband and wife vowing to each other in Christ to have their bodies faithfully united, while they tear and rend the body of Christ through attachment to different communions? Great is the scandal, great, too, the devil's triumph, great the ruin of souls.' St. Ambrose, with Benedict XIV, and other

Popes, calls such marriages sacrilegious; and hence when the priest assists at these unions, he stands outside the Church, in a profane place, and as though with averted countenance. There is no Mass, no blessing, no sacred rite, but the bare legal attestation that the Church has ceased to protest, since her voice would fall upon ears that are deaf. Promises, indeed, are always made, and often in good faith, but they cannot be kept,, and exceptions to the rule are rare accidents. They promise to bring up their children in the Catholic faith, but how is this possible, when in the atmosphere of home, in that silent and unnoticed way in which the young acquire their opinions and beliefs, the child absorbs contradictory and incompatible principles of religion? His mother prays, his father curses; his mother goes to church, his father goes to the saloon; his mother confesses her sins, his father is content for such business is not hidden from him. What must be the final outcome of such opposite influences? Indifference and no religion. Or if the husband and wife do not live in peace and love, the children will range themselves on opposite sides, and faith, which should be the bond of unity becomes the nurse of discord. The home of a Catholic should be a Catholic home, a sanctuary of religion, made beautiful and holy by religious observances; by night and morning prayers in common; by blessing and thanksgiving before and after meals; by the presence of the crucifix and images of the Blessed Virgin and the Saints; by special devotions in sacred seasons, as in Lent and the month of May, and by the unnoticed symbols of reverence and love that clothe the family circle as with an atmosphere of heaven. But where there is one, who, though in silence, would look coldly and askant at all this, such unfolding of the flowers of piety, which are so fair and beautiful to infant minds, is checked in the bud and blighted, and holy reverence which is found in all great minds and loving hearts, loses its best nurture. The greatest evil, then, in this marriage of people, who as regards their soul's faith, stand on opposite sides of an abyss which neither is likely ever to pass over, is not in the fact that in such marriage there can be no perfect union of heart, no complete sympathy, no entire revelation of each to each, and consequently not that peace and contentment which such union ought to bring; but it is found in this other fact, that in such wedlock deep religion and earnest piety are impossible, while the children of the religiously divided families, almost inevitably grow up in indifference; and sooner or later fall away from the faith altogether. 'The individuals, and even families,' says Bishop Ullathorne, writing of England, 'that have fallen from the Church through mixed marriages, amount to numbers incredible to those who have not examined the question thoroughly; and the number of Catholics bound at this moment in mixed marriages, who live in a hard and bitter conflict for the exercise of their religion, for that of their children, and in certain cases for the soundness of their moral life, could they with all the facts, be known, would deter any thoughtful Catholic from contracting a mixed marriage.' These words, I am persuaded, apply with

equal truth and force to our own country; and I exhort you, therefore, Reverend and dear Sir, by the love you bear for the souls of the people committed to your charge, to spare no labor to impress on their minds and consciences the evils and dangers of such marriages. 'All know,' says Gregory XVI, 'what the Catholic Church has always felt about these marriages between Catholics and non-Catholics; that she has always reprobated them because of the disgraceful communion in divine things, the peril of perversion impending over the Catholic, and the perverse training of the children.' And Clement XI declares that the Church 'abhors these marriages.' A bishop has no power to grant dispensations of this kind, except for reasons altogether just and grave; but the only reason which and by far the greater number of cases can be truly and honestly alleged, is that an engagement exists between the parties, and they are bent upon marrying. This is plainly a mock reason, the putting forward one's sin as a claim to indulgence and privilege; and there can be little cause for surprise that God's blessing does not rest upon unions which are formed in willful disregard of His holy law. With the request that you either read this circular to your congregation, or explain the subject to them yourself, I am

"Very truly yours,
"J. L. Spalding,
Bishop of Peoria"

The above Pastoral Letter is self-explanatory and is an example of Archbishop Spalding's solicitude for the spiritual welfare of his people. There follows below another letter, which is further illustration of his concern for their well being. This letter deals with the subject of Catholic education.

"Peoria, Nov. 15, 1903

"Reverend and Dear Sir:

"In obedience to the wish and directions of Pope Pius X, the visible head of the Church, a collection for the Catholic University will be taken up in all parishes and missions of his diocese on the first Sunday of Advent, November 20. It has never been my good fortune to order a collection with so much satisfaction as this, for I believe and am certain that the most vitally important Catholic institution in America is our University, and I am persuaded that it can never rightly prosper until the mind and heart and conscience of the whole Catholic people become actively interested in its welfare. A great church, making its way in the midst of a strong, eager and advancing people, must be inspired, guided and defended by men whose religious faith and moral earnestness are illumined and invigorated by the best knowledge and the highest intellectual culture, and to have such men we must create a center where our students, who are most richly endowed and most earnestly bent on improving their talents, may

gather and be brought into vital contact with enlightened minds and with one another. Such a center of spiritual power every true university is, and such an one our own shall more and more become. The work it has done in the brief time of its existence is greater than anyone recognizes. The fact of its creation was an attestation that American Catholics would no longer content themselves with increase in numbers. If we are to render the noblest service to our country we must get the best education, and to remain indifferent while our fellow-citizens who are not Catholics think no sacrifice too great when there is a question of founding and developing institutions of higher learning, would be to confess ourselves inferior and unworthy. To know the priests and people of the diocese of Peoria is to be certain of their readiness to cooperate in every right and noble cause and I am confident that their contribution on this occasion will be no inadequate expression of their generous nature and of their intelligent appreciation of the indispensable need of a great and richly endowed American Catholic University. You will, Reverend and dear Sir, read this circular to your people at all the masses on next Sunday, and elaborate what I have suggested, and on the following Sunday you will take up the collection, which I trust will be no mean evidence of our loving obedience to the Vicar of Christ and of our deep and abiding interest in the cause of Catholic education.

"Faithfully yours,
"J. L. Spalding,
Bishop of Peoria"

In the administration of his Diocese and in the direction of his people, Archbishop Spalding felt that the spiritual should predominate; that it would remain if other things passed away. Osborn, in his work on *The Middle Ages,* expresses this thought. After describing the material and physical accomplishments of the Middle Ages, he said: ". . . our modern conception of the Christian virtues, for example, as applied in conduct and still so applicable, is beyond all doubt an everlasting heirloom bequeathed to all mankind from the Middle Ages. The Great Cathedrals whose 'frozen music' expresses the aspirations and inspirations of the faithful, the *Summa* of St. Thomas Aquinas, who justified his faith in terms of Aristotelian reasoning, Dante's *Divine Comedy* — which is the most stupendous picture of man's Hereafter ever drawn by man's unconquerable mind —all these mighty and momentous achievements may pass into dust and oblivion, but there will still remain the temple of the Christian virtues built in the heart of man."

The Episcopal Jubilee of the Right Reverend John Lancaster Spalding was observed on May 1, 1902. The *Peoria Journal* of that date reported the event:

"The exercises began with a grand procession of the local and visiting clergy from Spalding Institute to St. Mary's Cathedral at 9:45 this morning, followed by the celebration of Solemn Pontifical High Mass by Bishop Spalding at the Cathedral and the jubilee sermon,

preached by Cardinal Gibbons. *** Bishop Spalding entered the Cathedral, whose splendid proportions are an eloquent tribute to some of the work the Bishop has accomplished in his twenty-five years here, attended by three priests of the Diocese. * * * * At the last came Cardinal Gibbons, robed in the brilliant scarlet of his office, his refined and intellectual face a benediction in itself. * * * * After the singing of the Gospel, Cardinal Gibbons was escorted to the pulpit by two of the priests, where he read the Gospel of the day before beginning his eloquent address. The Cardinal's voice is not a strong one, but the beauty and clearness of his tone made every word distinct to the very limits of the walls."

At the conclusion of his sermon Cardinal Gibbons said:

"I beg to congratulate you, Right Reverend Bishop, on the double festivity we are celebrating today — the Consecration of this Cathedral Church, and the Silver Jubilee of your own Consecration as first Bishop of the See of Peoria. It was my good fortune to be present at your Episcopal Consecration five and twenty years ago, to this very day, and it was my privilege to be one of the assistant consecrators on that occasion.

"I have watched your career as Chief Pastor of this Diocese with profound interest and gratification, not only on account of my personal friendship for yourself, but also because of my filial affection for your venerable uncle, the illustrious Archbishop Spalding of Baltimore, whom I loved and revered as my father in God.

"The splendid talents with which God has endowed you have been employed not only in instructing the faithful of your own Diocese, but also in enlightening your fellow citizens throughout the land. Your zeal for God's Church has been made manifest by the steady growth of religion here, during the last twenty-five years. Churches and clergy, institutions erected in the cause of education, of religion and humanity, have unceasingly multiplied during your administration. When I survey the field and see what has been accomplished in a quarter of a century; when I consider the thousands of families coming to our shores from various parts of Europe, and settling in this fruitful State of Illinois; when I contemplate the thousands of their children growing up at their sides, and assimilated into one homogeneous body, inheriting the faith of their fathers; when I behold their representatives assembled before me in such large numbers, may not such a spectacle vividly recall to my mind the Prophet's words, and may I not exclaim with him in joyous accents: 'Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thine eyes round about and see. All these are gathered together, they are come to thee. Thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the

multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.'

"You have been ably seconded by a loyal and devoted clergy, upon whom you have impressed the character of your own zeal and activity. Above all, you have been cheered and sustained by the generous aid and cooperation of a pious and enlightened laity, without whose support a Bishop can accomplish little or nothing. An edifying and instructed laity is the glory and ornament of the Church of God.

"When the bishop, the clergy, and you, beloved brethren of the laity, are united in the cause of God and humanity, you are invincible. There is no such word as fail. You are an impregnable phalanx. You form a triple cord that cannot be broken. You constitute a triple alliance, more formidable than the triple alliance of Germany, Austria and Italy, because yours is an alliance not sustained by armed hosts, military prowess, and the material sword, but an alliance upheld by the cohesive and enduring power of divine love.

"And why, my brethren, should you not cooperate with your Bishop and clergy? Have you not the same God and Father in Heaven? Were you not all redeemed by the blood of the same Blessed Savior? Are you not all sanctified by the same Spirit? 'There are diversities of graces,' says the Apostle, 'but the same Spirit. There are diversities of ministries, but the same Lord. There are diversities of operations, but the same God who worketh all in all.' You are in the same bark of Peter, tossed about by the same storms of life, and steering towards the same eternal shores, prospective citizens of the same heavenly kingdom.

"And surely there is no country on the face of this earth where you can worship God according to the dictates of your conscience with more freedom than in these United States, where there is liberty without license, and authority without despotism. In 1870, when returning from the Vatican Council, Archbishop Spalding and myself were guests of a Bishop in Savoy. The Bishop resided in a splendid palace, and a sentinel was pacing in front of his residence, stationed there by the government as a guard of honor. I congratulated the Bishop on his magnificent appointments, and the distinction that was paid to him. The Bishop shook his head, and replied to me: 'All is not gold that glitters; I cannot build even a sacristy without the permission of the government.'

"Thank God, no military satrap can stand between you and your Bishop. Here the government holds over you the aegis of its protection without interfering with you in the exercise of your sacred functions.

"May the happy conditions of things now existing among us always continue, when the Bishops and clergy will have direct relations with the people, when prelates and priests will bestow on their spiritual children their apostolic labors, their tender solicitude

and fatherly affection, and pour out their heart's blood, if necessary, and when they will receive in return the free will offerings, the devotion and affection of a grateful people.

"Be loyal to your country and to your religion. No citizen of the United States should be a drone in the social hive. No citizen should be an indifferent spectator of the social, political, and economic events occurring around him.

"As we are protected by the strong arm of the government, so should we all unite in sustaining the burden of the commonwealth. Above all, take an abiding and a vital personal interest in the welfare of your holy religion. Let the language of the psalmist be your inspiring watchword on this solemn occasion: 'If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to the roof of my mouth, if I do not remember you, if I make not Jerusalem the beginning of my joy.' "

Among the distinguished visitors were His Eminence, Cardinal Gibbons, of Baltimore; Archbishop Ireland, of St. Paul; Archbishop Keane, of Dubuque; Archbishop Kain, of St. Louis; Archbishop Riordan, of San Francisco, Bishops Gabriels, of Ogdensburg, N. Y.; McQuaid, of Rochester, N. Y.; Byrne, of Nashville, Tenn.; Foley, of Detroit, Mich.; Messmer, of Green Bay, Wis.; Shanley, of Fargo, S. D.; Cotter, of Winona, Minn.; Scannell, of Omaha, Neb.; Burke, of St. Joseph, Mo.; Dunne, of Dallas, Tex.; Cosgrove, of Davenport, Ia.; Glennon, of Kansas City, Mo.; Muldoon, of Chicago; Ryan, of Alton; Janssen, of Belleville; Moeller, of Columbus; Conaty, of Washington, D. C.; Rt. Rev. Innocent Wolf, Abbott of St. Benedict's Abbey, Atchison, Kans.; Rt. Rev. Monsignor Legris, of St. Viateur's College, Kankakee, Ill.; Rt. Rev. Monsignor J. B. Murray, President of St. Mary's Seminary, Cincinnati, Ohio; Very Rev. J. Z. Zahm, Provincial of the Order of the Holy Cross, Notre Dame, Ind.; Very Rev. M. J. Marsile, President of St. Viateur's College, Kankakee, Ill.; Rev. Joseph H. McMahon and Rev. M. A. Cunnion, of New York City; Rev. Father P. Gavin, Chancellor of the Archdiocese of Baltimore, who accompanied Cardinal Gibbons.

Besides these visiting dignitaries there were present some three hundred priests from this and the surrounding states.

Archbishop John Ireland of St. Paul preached in the evening; and, in conclusion, he said:

"Right Reverend Bishop Spalding, I speak not to praise or flatter you; praise or flattery you would not allow. I speak for the honor of our common priesthood, for the edification of the children of the Church.

"I am entitled to speak. Over many years our friendship has been extended. It has been such that I know you well — as few others could have known you. Often we have met in converse; often soul was poured into soul, and heart revealed to heart. Your manner of life, your priestly and episcopal works have been constantly before my eyes. Tonight I speak aloud what have been always the conviction of my mind — you have been the true priest, the true bishop.

"Twenty-five years in the episcopate, twelve or more years previously spent in the priesthood — without stain or blemish — this, my brethren, is what we praise today; this is what we are proud to extol. Your Bishop's Priesthood is a Saintly Priesthood. It is pre-eminently, too, a learned Priesthood. In an unusual degree has knowledge adorned his brow; in an unusual degree he has been willing and able to defend God's Church with eloquent tongue and polished pen. The whole priestly body in America is grateful to Bishop Spalding for the intellectual glory which his talents and his assiduity in making them bear fruit have cast upon it. And has not his priesthood been marked by exemplary zeal? The first Bishop of the Diocese of Peoria, he offers it today to the Church of America a model Diocese, a Diocese rich in institutions of learning and of charity, rich in the virtues of its clergy, rich in the treasures of faith and of devotion that characterize its laity. And far beyond the limits of his own Diocese, throughout the whole land, wherever work was to be done for God or for humanity, Bishop Spalding has gone forth with powerful word and act to serve the cause of truth and virtue. The whole Church of America owes to Bishop Spalding a singular debt of gratitude; and to pay this debt bishops and priests have congregated today in Peoria from all parts, even the most remote, of the continent.

"And who, as much as the Bishop of Peoria, has worked to endow America with a worthy priesthood? The Catholic University is the pride, as it is the hope, of the American Church. And the Catholic University was born of his intelligent understanding of the needs of the times and his zeal in meeting those needs. He is the founder of the University, and since its beginnings he has been its vigilant guardian and its sturdy defender. As it grows in strength and usefulness, so will the glory of the name of Bishop Spalding and the debt of gratitude which America owes to him.

"Bishop Spalding, ad multos annos. The Silver Jubilee of your Episcopate finds you in the prime of manhood, rich in physical health, rich in the freshness of matured thought and zeal. Many coming years be with us; for many coming years labor for us. The jubilee celebration is the morning of a new career, more illustrious and more fruitful than that which closes. We are sure you will respond diligently and energetically to the opportunities that open before you. Hence I rejoice this evening; hence the priests and the laity of the Diocese of Peoria rejoice with me; hence priests and Catholic people of all America rejoice with us and pray to heaven with us — ad multos annos."

Following the Pontifical High Mass, a banquet was held for the visiting prelates and clergy. The following is a list of speakers and their toasts:

1. "Our Holy Father, Pope Leo XIII" — Cardinal Gibbons.
2. "Our Country" — Archbishop Patrick W. Riordan of San Francisco.

3. "The Church In Our Country" — Archbishop John J. Keane of Dubuque.
4. "Our Diocese" — Reverend Dean Thomas S. Keating of Ottawa.
5. "A Tribute From The German Element" — Reverend Dean Herman Greve of Peoria.
6. "Greetings to Our Jubilarian" — Dean Thomas Mackin of Rock Island.
7. "Our Jubilee Day" — The Very Reverend Francis J. O'Reilly, Rector of St. Mary's Cathedral and Chancellor of Peoria Diocese.
8. "Congratulations From Home" — The Very Reverend J. A. Hogarty, Lebanon, Kentucky.
9. "Response" — Right Reverend J. L. Spalding, Bishop of Peoria.

The gathering at the banquet was very much impressed by the words of The Very Reverend J. A. Hogarty and his committee, speaking on behalf of St. Augustine's Parish, Lebanon, Kentucky, the native parish of Bishop Spalding. They brought with them resolutions, congratulations, and good will, which follow:

"Right Reverend Bishop Spalding:

"On this, the Silver Jubilee of your consecration as Bishop, when so many princes and prelates of the Church have assembled to proclaim the achievements of twenty-five years of arduous labors, and by their appreciation of the glorious work already accomplished to inspire your heart with new courage for the yet greater work before you, may we hope that an humble tribute from your childhood's home will not be wholly unwelcome?

"Amid the plaudits of the hierarchy, of those who have shared with you the labor and the honors that are due to long and eminently successful careers as worthy successors of the Apostles, the congregation of St. Augustine's in Lebanon, Ky., can only hope that a heartfelt greeting from the friends and companions of your childhood, who have sympathized with your every effort, and rejoiced at every successive triumph of your zeal and of your genius, will be acceptable as an assurance that, in our case, the prophet is not without honor in his own country.

"When thrilled with joyous pride at each recurring evidence of your zeal and eminent abilities, and of the recognition so fully accorded them throughout the Christian world, we have at all times claimed you as our own — the product of our own Kentucky home, toward which, we feel assured, your heart ever turns, in such moments of leisure as may be permitted, from the engrossing labors of your busy life.

"There are the friends and companions of your youth; in the veins of many of whom the life blood flows from the same common source; who, with you, are descendants of those hardy pioneers of St. Mary's County of Catholic Maryland, and who recall, with affectionate detail, your youthful trials and triumphs, the friendships of boyhood's days, and the intimate associations of budding manhood.

They proudly dwell upon the fact that there, amid the beautiful scenery and in the bracing air of that favored land, within sound of the bells of St. Augustine's, the faculties of your youthful mind expanded, and the aspirations of your heart were directed and ennobled by the glorious traditions of a Nerincks, a Badin, a Fournier, an Abell and other zealous priests, whose devoted labors yet bear abundant fruit in the lives of our people, long after they have been called to their reward.

"When, as a young man, you left the scenes of your boyhood to procure the thorough equipment then obtainable only in Europe, you had already given such evidence of strength and symmetry of development that the congregation of St. Augustine's had bright anticipations of a brilliant and useful career, and their prayers attended you on your journey.

"When you returned to your native state, an anointed priest of God, an ambassador of Christ, filled with holy zeal, endowed with untiring energy, with mind matured and exquisitely trained for the work that was before you, we knew that the fruition of our hopes could not be long delayed, that your efforts would compel, unsought, the admiration and applause of the world. We knew that your capacity for useful and effective work would grow with the expanding opportunities for its exercise, and that the field of your influence would correspondingly increase.

"Onward and upward has ever been your motto, and with that boundless energy that is characteristic in your race and country, with an unquenchable thirst for knowledge, and a capacity for unremitting labor, that, if not genius, is its inseparable companion, you have accomplished results that are the wonder and admiration of America and of Europe, and have added glory and renown to the cause of the Church.

"We leave to others the task of recounting those deeds; they are part of history; from your building of the first church for colored Catholics in the city of Louisville, yet standing as a monument to your priestly zeal, to the successful foundation of the great Catholic University of America. But in that history, we feel special pride, and claim the privilege of presenting this testimonial of our affectionate esteem, with the assurance that, as heretofore, our prayers will ascend to the throne of the Most High that you may long be spared for yet greater triumphs in His service, for His greater glory, and that of His Holy Church throughout the world."

"V. Rev. J. A. Hogarty,
Hon. J. P. Thompson,
Hon. H. W. Rives,
Committee on Behalf of
Congregation."

Chapter VIII

As a speaker and a writer, when he was at the peak of his greatness, Bishop Spalding was almost without an equal. Monsignor John A. Ryan has said, "Bishop Spalding was undoubtedly the greatest literary artist in the entire history of the American Hierarchy."[8] Theodore Maynard said that Spalding was the greatest Catholic publicist since Brownson. He gave to every parish in his diocese, whether large or small, the best he had. His sermons were always carefully thought out, no matter where he spoke. In his mind, the people in the smallest parish in his diocese deserved at least the same consideration as what some might consider a more important gathering in the largest city in the nation. Many times he confirmed and preached in the parish church in the morning and remained over and gave a lecture at night, the financial proceeds of which he donated to the parish. Some of his greatest sermons and orations do not appear in print. It was his custom to attend the priests' retreat at St. Bede College, Peru, Illinois. There, at the close of the retreat, he gave a conference. An old and learned priest of the diocese, now long since gone, has said, "Though I have heard many of his sermons and lectures, he was at his best in talking to his priests. Then it was that he rose to the very heights, and all his vast erudition and golden eloquence were given to us." Another learned priest who knew him has said, "It was an intellectual and spiritual treat to hear his eloquent sermons. His voice was rich, melodious, and sonorous, and he used it as an organist uses the varied and beautiful tones of his instrument. I remember how the people of all faiths were wont to flock to the High Mass at the Cathedral on Sunday, at which he was accustomed to preach."

One need only to look at the many organizations which called upon him

[8]*Social Doctrine in Action* by Rt. Rev. Msgr. John A. Ryan, 1941. Reprinted with permission of Harper and Brothers.

to speak to recognize his standing as an orator. There is scarcely an edition of the *New World* (Chicago) at the turn of the century which does not announce a sermon, an address, or a lecture by him. He delivered an address at the Convocation of the University of Chicago in 1899. He addressed the Teachers' Convention at Columbus, Ohio. He delivered an address before the National Educational Association, Detroit, Michigan, July 9, 1901, on "Progress in Education."

Bishop Spalding was selected by President Roosevelt as a member of the Anthracite Coal Strike Commission on October 16, 1902. The Commissioners met with the President on the 24th of October. The following Sunday Bishop Spalding gave a sermon at the High Mass at St. Patrick's Church in Washington. Many distinguished people were present, including Elihu B. Root, Secretary of State. A reporter for the *Boston Herald* said, "He preached an eloquent sermon on the Gospel of the day." On November 1 he gave the sermon at High Mass at St. Peter's Cathedral, Scranton, Pennsylvania. The members of the Coal Commission attended in a body. The *New York Sun* reported:

> ". . . There was a great crush at St. Peter's Cathedral where Bishop Spalding was announced to speak. It was the first opportunity that many in the city had of seeing the members of the Commission and they turned out by the hundreds, men of all denominations, many from the cities and towns up and down the valley. It was another indication of the intense interest that the people are taking in the doings of the Commission. The Commissioners occupied front seats and were evidently much pleased with the eloquence, force, and theme of the Bishop. There was a great gathering of priests in the sanctuary, including Bishop Hoban of the Scranton Diocese . . . The text of the sermon was the tenth verse of the thirteenth chapter of St. Paul's Epistle to the Romans: 'The love of our neighbor worketh no evil. Love therefore is the fulfilling of the law.' The application of the sermon to the task before the Strike Commission was so plain that everyone understood."

January 11 Bishop Spalding preached in the Cathedral of Philadelphia; and, as the *Public Ledger And The Philadelphia Times* of January 21, 1903, reported, it was to a "congregation that would have required twice the capacity of the edifice, as immense as it is, to seat." In New York City in February, he spoke to a capacity gathering in Carnegie Hall, Archbishop John M. Farley (later Cardinal Farley) presiding.

Two of his addresses attracted national and even international attention. One was his address at the mass meeting following the assassination of President William McKinley; the other was the address delivered at the memorial meeting for John P. Altgeld, Illinois' great governor.

The following message from the special Washington correspondent of the *Peoria Journal* will give an idea as to the stature of Bishop Spalding in these days:

Peoria Ecclesiast Accorded A Hearty Welcome At The National Capital.

Many Hear Him Speak.

Diplomats and Other Distinguished People in Audience

Reception In His Honor.

"Washington, D. C. Whenever Bishop Spalding, of Peoria, comes to Washington he is received with a cordiality that reveals an ever increasing circle of warm friends and ardent admirers. This time he was seemingly the victim of bad weather, yet a large and brilliant audience took the special train to the Catholic University last week when he gave the opening lecture of the winter course. Again Saturday, at the reception given him by Mrs. Z. B. Vance, wife of the late Senator Vance, his admirers gave him quite an ovation.

"Yesterday he lectured on the 'Higher Education of Woman' in the auditorium of Columbian College; and again the rain of that particularly disheartening variety for which Washington is famous, did its utmost to distract attention. Still the hall was crowded with some twelve hundred of highly intellectual people, including a goodly sprinkling of university students, members of the diplomatic corps and other prominent persons.

"The stage had been specially set with the finest procurable palms until there seemed scarce room for half dozen notables surrounding Cardinal Gibbons and Monsignor Martinelli, Apostolic Delegate to the United States."

Many tributes have been paid the literary genius of Bishop Spalding. Reverend Patrick J. Carroll said of him in the *Ave Maria* in August of 1931:

"At the end of the last century and at the beginning of this, he was not less than a figure. Archbishop Spalding was to his generation a high call to the quieter forms of education. Books, seclusion, the joy of growing in mental life, in imaginative reach, in the love of a seclusion which the tumults of market and exchange do not disturb —all this found reiterated preachment in his books."

A splendid literary appreciation of John Lancaster Spalding has been written by Sara K. Diethelm, entitled "An Aphoristic Essayist." This critical essay appeared in *America* January 21, 1928. It is repeated here because I know of nothing that offers a greater appreciation of the literary skill and accom-

plishments of Archbishop Spalding; and also because it shows the difference between Archbishop Spalding and Emerson, with whom he has so often been compared:

> "A contemporary bishop of scholarly attainments, recently remarked that only a republic like America and a religion like Catholicism could have produced essays like Archbishop Spalding's. American Catholic literature is still in the making, because the nation is young. Thus it is incumbent upon the Church to cherish her literary resources. A literature that boasts of a towering genius like the Archbishop of Peoria is rich beyond measure, for this distinguished prelate ranks as one of America's most polished artists of the pen.
>
> "From time to time comparisons have been attempted between Emerson and Spalding, for the latter possessed in a marked degree the aphoristic tendencies of the Concord Sage. We might be tempted to study them as types representing different schools of thought, but the line of divergence would be too great. Both were thinkers who had probed deep into the root of educational ideals, yet while we must credit the New England reformer with clearness of vision, still his vision was shadowed by the lack of the supernatural, whereas Spalding's thought was clarified by his adherence to the basic principles of religion, hence his pronouncements upon burning questions of the hour were less misty. There are times when Emerson's cold and calculating philosophical utterances are devoid of the mellowness of the spiritual sense that was so deep-seated in the mind of the Archbishop. Emerson was bound up in evolving a scheme of transcendent culture from all the laboratories of human knowledge which had garnered the wisdom of ages, which when he had 'remoulded them nearer to his heart's desire' he gave to the world. He has attracted thousands upon thousands of readers by his lofty and concrete thoughts;—on the other hand do the writings of Archbishop Spalding attract thousands? And if not, why not? He too made varied ventures into devious fields of learning. He studied both Pagan and Christian literatures, and was a profound student of contrasting schools of philosophy, as well as of the arts and sciences. Despite the fact that his episcopal duties were arduous, for he was noted as a great ecclesiastic and an able administrator, yet his life was so well ordered that he became what the poet Milton so aptly defined as 'an interpreter and relater of the best and sagest things' among his own citizens. The keynote of his own endeavours in the field of education might well be summed up in one of his outstanding aphorisms, 'The wise and the good are they who grow old accumulating a fund of knowledge.'
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> "It is related of this distinguished prelate that when a young student at Louvain it was a habit of his to jot down in his journal a thought each day. Thus at an early age, he learned the value of treasuring keystones of fancy, and there is no doubt but that some

of the flawless jewels of wisdom which illuminate his essays had birth in these immature reflections that were later put on the anvil and polished until they shone with a brilliancy that might have done credit to a Bacon. For example, 'If thou are censured, examine thy conscience; if praised, believe it flattery.' Or is it a Kempis of which this pithy bit of wisdom savors? For we are told that the Archbishop was never without a copy of 'The Imitation.'

"Archbishop Spalding's books, some dozen in number, are so interrelated, that it is well-nigh impossible to single out any one volume that will more admirably express his message than another. In his 'Essays Educational' he reveals himself not merely as a polished and forceful writer, but as a scholar and philosopher, possessing unique graces of diction, and a style at once poetic and profound. Intellectual sincerity was one of his dominant traits, and a deepseated reverence for truth governed his every utterance, for, he averred, 'It is the function of education to make the intellect the center of truth.' These educational essays put this gifted dignitary of the Church on the plane of Carlyle, Matthew Arnold, and other noted thinkers, yet all the resemblances to other master minds than his own are merely external, for Archbishop Spalding above all else possessed a distinctive and an original style of writing.

"Still another volume, 'Education and the Higher Life' is teeming with aphoristic and epigrammatic reflections which follow each other in rapid succession. Each chapter is full of 'thoughts that breathe and words that burn,' linked together with rhetorical elegance, neither ornate, nor florid, nor grandiose, but aflame with the perennial beauty of a colorful jewel, yet withal chaste in their simplicity. At rare moments they become piquant, and pulsate with an esprit that makes them fairly scintillate, and always they culminate in well-rounded periods.

"In 'Things of the Mind,' Archbishop Spalding essays to suggest rules for a more normal human existence with an avoidance of anything akin to morbidity, or the pessimism which might result from the pursuit of purely material interests. Education, he assures his readers, is not just the instilling of laws and methods, but the insistent effort of the mind and soul to seek higher things, and he deplores the condition of 'people who live in fine houses and have common thoughts, who possess costly libraries and cheap culture; for,' he continues, 'culture is a solace.' Those who read this stimulating essay may come to realize that if their eyes should cease to function they will find no small measure of comfort in the knowledge they have garnered through the years, for it will enable them to fill their minds with pleasing pictures of memory, or to flee on the wings of fancy to historic places which they have visited in Bookland.

"In 'Religion and Art' the sordid side of life is attacked. If a man is losing sight of the moral ideal, these two forces, says the

Archbishop, will bring it near and brighten it: 'If a man is tempted to abandon all holy aspirations because his sphere of activity is small, they sound in his ears the heavenly lesson that every life has an infinite and eternal side to it.' 'Impossible,' he continues, 'for any child of God to do a merely transitory work.' The holy prelate tersely and exquisitely defines art as the expression of ideal beauty. He says, 'It does not copy but creates; never rests in the seen but is transcendental; looks beyond, through nature, up to God.' Art disenchants, he tells us, which he considers a great merit, because, 'it teaches how little of what might be is,' and that it is only when we look at art through the purifying and chastening light of time that we become fully cognizant of its inflluence upon the history of mankind. According to the Archbishop, the movement which brought European traditions to their present condition received its first impetus from 'art held in the hands of religion.' They are indissolubly linked, and the study of the classic orators, poets and artists, he contends, imbued Christianity with a love of artistic ideals which 'the Hebraizing spirit of the Reformation weakened, but could not annihilate.'

"When we are deeply moved, prose no longer satisfies, thinks the Archbishop. His thoughts on poetry and music as distinct forms of art are inspirational and fire the imagination with their impassioned eloquence. He advises a study of poetry for self-culture, asserting that 'the best reading is that which most profoundly stimulates thought, which brings our minds into conscious communion with the mind of the author,' hence the best forms of poetry should be cultivated, particularly the poetry of the Bible, and the Psalms of David, 'than which no more sublime and touching lyrics have been composed.' Poetry passes naturally into music and as a form of art 'is the food of the soul in all its most exalted moods. Song is the voice of prayer, which is the breathing of the soul in God's presence.'

"All through this distinguished prelate's essays, there is the same excellence of composition, the same conformity of poetic diction, the same careful mode of expression, the identical loftiness of purpose. He was not merely an idealist who wrote for art's sake alone; he wrote because golden words of wisdom were ever surging through his fertile and contemplative mind, and he felt the urge to minister to men's minds as well as to their immortal souls, to make them realize that 'what man has produced within himself transcends, directs and controls that which is born in him, and that the love of the best is twin-born with the soul.'

"Archbishop Spalding never wrote carelessly, hence was never betrayed into offending through a lack of artistry. Like his southern contemporary, Father Tabb, he was a master of that difficult art of restraint which is a marked measure of power and a forcible example of art concealing art. His books are 'pressed down and running over' with striking aphorisms, and each page manifests an abiding love

for Christ. His writings are of the enduring type that will stand the test of time.

" 'Few bishops,' said the sainted Pius X, 'had so great an influence on the life of the people even outside of religion, and outside of the Catholic Communion as had Archbishop Spalding.' In his own diocese of Peoria he was loved and revered as a genuine first citizen, indeed he was honored as a national figure in the country of which he was so loyal a patriot, and his presence ever adorned the Church which he loved so well and served so faithfully."

Chapter IX

John Lancaster Spalding opened the winter lecture season at the Catholic University of America in January of 1899. He was introduced by William T. Harris, then United States Commissioner of Education. Commissioner Harris, in his introduction, said:

> "All serious and earnest minded thinkers engaged in solving the problems of education . . . have received help from the personal counsels or from the educational writings of the Bishop of Peoria. He is the most beloved of American educational leaders. . . . He teaches us that all physical aptitudes and all activities of man that have for an end mere creature comfort, mere bodily well-being, must yield place before the education of the immortal soul in knowing and willing and loving, and that it is man's moral nature that is made in the image of God."

On the occasion of Archbishop Spalding's Golden Sacerdotal Jubilee, Archbishop John J. Glennon of St. Louis said:

> "I need not recount for you what Archbishop Spalding has done in the cause of Christian education. How he has sought to unify and strengthen the parochial school system, to bring it from the narrow confines of race or language to the broad platform of Christian teaching; how a national exposition gave an opportunity for his genius, with the result that America was made to realize that there were millions who believed in, and were prepared to defend the platform of Christian education."

Merle Curti in his book *The Social Ideas of American Educators* has called Bishop Spalding the leading Catholic educator between the Civil War and the First World War.

Francis de Hovre said, "Spalding was prelate, sociologist, poet, thinker, but he remains above all a herald in the field of Catholic pedagogy in America."

Bishop Spalding publicly pronounced his belief in the parochial school educational system. In 1892, with a view to the Catholic Educational Exhibit, of which he was President, at the approaching Columbian Exposition in Chiago, he wrote this letter:

" 'Whatever we wish to see introduced into the life of a nation,' says William von Humboldt, 'must first be introduced into its schools.' Now, what Catholics wish to see introduced into the national life, first of all, is true religious faith and practice. Religion is God's presence in the soul, it is the revelation of life's goodness; it is the fountain of hope and joy; it is the impulse to a noble activity in which we are conscious that failure itself means success. In happy days, it is light and perfume; and when the waters of life are bitter it draws them heavenward, and again they are sweet. Through it the sense of duty — duty to ourselves, to others and to God — is awakened; and the caring for duty is the vital principle in the creation of character. Hence to introduce true religious faith and practice into the national life is to introduce that which is more important than material prosperity or intellectual activity; for religion is not merely the manifestation of our kinship with God, of the divine and imperishable nature of the soul; it is the only air in which morality thrives, in which virtue becomes fervent, and goodness kindles with beauty's glow. Conduct rests upon a firm basis only when we believe in the infinite and godlike nature of the good; in a universe of moral ends in which the right is also forever the best.

"No school, therefore, is good which attempts to educate the body, or the mind, or the conscience without the aid of religion, for man is not a patchword of parts, but a something whole and organic, which springs from God, and which can be developed into harmonious completeness only through vital union with the Author and End of its being.

"Hence the church does not and cannot consent to the exclusion of religion from any educational process. As we live and move and have our being in God, the moral and intellectual atmosphere we breathe should be fragrant with the aroma of religious faith; and the inspiration of goodness and duty, which comes chiefly in early years, and is imparted with most power by a voice made persuasive by an open and enlightened mind, should be received in the schoolroom as well as in the home and in the house of worship. To forbid the teacher who holds the child's attention during those years when aspiration is purest, when conscience speaks most clearly, when reverence is most natural, when belief in the heroic and godlike is most spontaneous, to appeal to his pupil's religious nature, and thereby to strive to awaken in them a keener sense of the divine, a more living consciousness of the sacredness and worth of life, is

to repress in him precisely that form of activity which is most salutary and most helpful from an educational point of view. What is education worth if the spiritual side of our nature be permitted to lie dormant? if the sense of modesty and purity, of single-mindedness and reverence, of faithfulness and diligence, of obedience and love, be not called forth? What kind of education can be given by the teacher who may not speak of the evil of sin, of the harm wrought by vanity, jealously, envy, cowardice, hatred, and vulgarity of thought and word? If he be forbidden to enter the inner life of man, how shall his soul ever be brought into contact with the souls of his pupils? He becomes a machine, and his living personality, in which consists his power to educate, is condemned to inaction.

"When our common school system was finally organized as exclusively secular, nothing was left for Catholics to do but to build and maintain schools of their own, in which the will, the heart, and the conscience, as well as the intellect, should be educated. If Catholic children have a right to a Catholic education it follows that the duty devolves upon Catholics to provide the means whereby it may be received; and the Catholics of the United States have accepted the task thus imposed with a spirit of generous self-sacrifice which is above all praise. They have built three thousand and five hundred parochial schools, in which seven hundred thousand Catholic children now receive a Christian education. They have also established and maintained a large number of universities, seminaries, colleges, academies, reformatories, and asylums, in which religious influence is made to interpenetrate all the processes of nurture and training. The development of this Catholic educational system is carried on from year to year with increasing zeal and energy. The beginnings were difficult; progress is now comparatively easy. What has been done shows us not only what we have still to do, but gives confidence that we shall be able to do it. The people take an interest in the work not less earnest than that of the bishops and priests, while the teaching orders make almost superhuman efforts to meet the ever-growing demands for their services. The indispensable need of religious schools, which thirty or forty years ago was proclaimed by but a few, is now conceded by all Catholics. The utterances of Pius IX, and Leo XIII on this subject have no uncertain sound; and the bishops of the Catholic world, in pastorals and in councils, have raised their voices, in unison with that of the visible head of the church, to proclaim the vital importance, whether from a religious or a social point of view, of thoroughly Christian schools. They declare that a purely secular education is a bad education, that if our civilization is to remain Christian, our schools must recognize the principles of Christianity. In the third Baltimore Council, held in 1884, the zeal of the American hierarchy in the cause of Catholic education glowed with greater warmth than in any previous assemblage of our bishops. The eighty prelates gathered in this national

council decree that a parochial school shall exist close to every Catholic Church, and that no ordinary difficulties shall be considered as an excuse for its non-existence. A pastor's serious neglect to build a school is declared to be sufficient cause for his removal; and they affirm that it is a bishop's duty to provide schools which shall be Catholic, not in name alone, but which shall be thoroughly efficient. As a means to this end, they would have the pastor consider himself the principal of his school. He should watch over it and make it the object of his special care and devotion. To equip priests more fully for this office, the bishops urge that a course of pedagogics be made part of the curriculum of theological seminaries.

"Our school system is an organic part of our ecclesiastical constitution. It rests upon principles as wide as human nature, as immortal as Truth. We cannot if we would, we would not if we could, recede from the stand we have taken. We hold that the common school system is radically defective, though we have no disposition to interfere with those to whom it commends itself. We concede to others, as we demand for ourselves, religious and educational freedom. Our convictions on this point are unalterable; and since here there is question of vital, temporal and eternal interests, there can be no compromise which conflicts with the principle of religious education."[9]

The Catholic Educational Exhibit was a great success. Up to that time, many looked upon the parochial school system as more or less of an experiment; and they were somewhat skeptical of its permanency. We now accept our parochial school system with great pride and satisfaction as an established institution. Up to that time, its progress and its scope and the solid foundations upon which it was based were not so generally recognized as they are today. Following the Exhibit, a final report of 330 pages gave credit to the various dioceses of the country, to the clergy, teaching orders of men and women, institutions, and lay teachers. Brother Maurelian, Secretary and Manager, after settling all affairs, presented to Bishop Spalding, President of the Catholic Educational Exhibit, a "Final Report." The report is the history of the Catholic Educational Exhibit from its inception at the meeting of the Hierarchy at Boston July, 1890, until its conclusion in July, 1894. This "Final Report" is valuable as a work of reference in regard to Catholic education. Bishop Spalding, in acknowledging the report, wrote the following letter:

"My Dear Brother Maurelian:

"Your final report, made to me, as President of the Catholic Educational Exhibit at the World's Columbian Exposition, is evidence of the intelligence and earnestness with which this enterprise has been undertaken and brought to end. Of your zeal and unflagging interest in the work, the success of which depended in so large a measure upon you, I need not speak. To have done well is enough, is

[9]Courtesy Chicago Historical Society

more than praise. The ends for which the exhibit was made have been attained. It was made possible by the generous cooperation of those who are engaged or interested in Catholic education, in whatever part of the country, and had it done nothing more than show how united these willing workers are, the gain would not be small. In presenting the results of their labors to the world, in so far as this is possible in an Exposition, they proved their confidence in the worth of what they are doing and their desire to submit its value to the test of enlightened criticism. Not to know our educational work, our system and methods, is henceforth inexcusable. No one now, who respects himself will affirm that our parish schools are inferior to the public schools, or that our teachers, in appealing to the heart, the conscience and the imagination, lose sight of the importance of quickening and training the mental faculties. In the Catholic Directory for 1894, 768,498 pupils are reported as attending our parochial schools, and the number is rapidly increasing. When we consider that our school system is a work of conscience, which involves a very large expenditure of money and labor, it may be held to be, from a moral standpoint, the most important fact in our national life. For various reasons it is worthy the attention of enlightened and patriotic minds. It is the only elementary education in the United States which holds to the traditional belief that the morals of a people can be rightly nourished and sustained only by religious faith. Whether a purely secular system of education will not prove fatal to religious faith is as yet a matter of doubt, it being in no way doubtful that the basis of popular government is popular virtue. What Catholics then are thus doing deserves consideration, though it be looked at as an experiment or as a survival of what is destined soon to pass away. Indeed, the best people in America, if the case be presented simply as it is here presented, feel an interest akin to sympathy in Catholic schools, and our position is really altogether plain and simple. We believe that religion is an essential element of human life, and therefore of human education, and we establish and maintain schools in which we strive to put this belief into practice.

"We do this as a matter of conscience and without ulterior views. In this country, at least, Catholics claim and exercise a large freedom of opinion, and hence we are not surprised to find among them men who have plans and schemes for the overcoming of whatever difficulties; but the church is not responsible for their views and does not commit itself to them. If here and there a compromise has been proposed with the purpose of getting support from the public moneys, or agitation for a system of denominational schools has been recommended, this has been done by individuals, who have never succeeded in gaining a numerous following. The church has contented itself with urging the establishment and support of parish schools. Double taxation for education is, of course, a grievance; but the Catholics of the United States believe in free schools for all,

and since the religious condition of the country is such that denominationalism could not be introduced into the State schools without risk of ruin, they are willing to bear the burden of a double school tax; and, with few exceptions, they have no desire to introduce this question into politics. What they have been doing with constantly increasing success, they are content to continue to do — to build and maintain their own schools.

"Among the good results springing from the Catholic Exhibit, not the least, is the impression we have received of the extent and efficiency of our parish school system. We thence derive new zeal and confidence. The revelation of what we have done becomes a promise and a prophecy of what we shall do. We feel the work is great enough and holy enough to command our best efforts. We resolve to concentrate them upon the upbuilding of a system of more effective religious education, persuaded, that we thus most surely promote the interests both of the Church and the State. This is our task, and anything that might divert us from fulfilling it, is to be put aside as evil. We love our religion and our country well enough to be glad to make sacrifices for both.

"Another result of the exhibit is a better acquaintance of Catholic teachers with one another, and with the various methods of our schools. The bringing together the work of the different orders and of numberless individuals has been an object lesson of real value. Our labor and expense would not have been in vain had we done nothing else than give to the members of our religious teaching orders a unique opportunity to study the work of the Catholic Schools. Nothing in the World's Fair appeared to me more beautiful or more inspiring than the groups of Catholic Sisters, to be seen at all times, in the booths of the exhibit, wholly intent upon learning whatever there was to be learned. From that little space a spirit of enthusiasm, a desire for excellence, has been carried throughout the land, into the schoolrooms of a thousand cities and towns. Many a one who, in some remote village, felt lonely and half discouraged in what seemed to be unavailing work, became conscious of belonging to a great army of men and women who bring strength to souls and light to minds. The whole country, in fact, is indebted to us; for the zealous and energetic efforts of the managers of the Catholic Exhibit had not a little to do with the appropriation of the large sums of money and the allotment of the great space devoted to educational matters at the Columbian Exposition. Your report, my dear Brother, is a fitting memorial of a noble and fruitful work.

"Affectionately and sincerely yours,

J. L. Spalding, Bishop of Peoria.
President of the Catholic Educational Exhibit."[10]

"Peoria, July 19, 1894.

[10]Ibid.

When it was realized that the public schools of the United States were to furnish a purely secular education, the Catholic Hierarchy had no alternative but to establish a system of parochial schools independent of state support. Despite the fact that there was great difficulty, particularly in the beginning of this work, the results accomplished soon became apparent. In those days, Catholics for the most part were in moderate circumstances; and it meant a great financial sacrifice to build, equip, and maintain these schools. Yet, this burden was cheerfully borne. In addition to this increased burden, it was necessary to face the Protestant opposition to the parochial school. In those days, this opposition was found to a great extent in the American Protective Association, known as the A. P. A.

In 1889, the obnoxious Edwards Law was enacted in the State of Illinois. The Edwards Act was passed by both the Republican and Democratic members of the General Assembly and took its name from Richard Edwards, who was then State Superintendent of Public Instruction. It passed the House 106 to 3 and the Senate 42 to 0; so both political parties were involved. Many men who voted in favor of the issue did not seem to realize the full significance of the Act. When the Edwards Law finally became known, it was seen that it gave excessive power over parochial schools to a local school board; and that it did not make provision for a uniform enforcement. The Edwards Law revoked the existing statute regarding compulsory education and specified:

> "That every person having under his control a child between the ages of seven and fourteen years, shall annually cause such child to attend for at least sixteen weeks, at least eight weeks of which attendance shall be consecutive, some public day school in the city, town or district, in which he resides, which time shall commence with the beginning of the first term of the school year, or as soon thereafter as due notice shall be served upon the person having such control, of his duty under this act."

Previously the law permitted parents to educate their children in "some public or private school." This new law restricted attendance to the public school. An exception was provided for:

> "But if the person so neglecting shall show to the satisfaction of the board of education or of directors that such child has attended for a like period of time, a private day school, approved by the board of education or directors of the city, town or district in which such child resides, or that instruction has otherwise been given for a like period of time to such child in the branches commonly taught in the public school . . ."

and added that no penalty would be incurred.

However, this required a private school to show that it was a fit institution, and the judge was the public school board. At times, however, this also affected the public school. Many districts in the State of Illinois had a large number of foreign born. A public school board of one of the counties in the state with a large German population was brought to court for conducting some

classes in the German language. The Supreme Court of the state handed down the decision that the main courses were taught in English, and said:

> "Nothing contained in the bill shows the school is not an English school, in which the common medium of instruction is the English language. The mere fact, the German language is one of the branches of study prescribed, does not change its character as an English school."[11]

In 1892 the Catholic bishops of Illinois wrote a pastoral letter concerning education in general and the Edwards Law in particular. This letter was signed by Patrick A. Feehan, Archbishop of Chicago; John Lancaster Spalding, Bishop of Peoria; James Ryan, Bishop of Alton; and John Janssen, Bishop of Belleville. In this letter it was stated that parents had the right to give their children a Christian education. To quote:

> "In our country those who believe that Education is essentially religious, seem at present, to be a minority; but we are persuaded that all Christians, who have seriously meditated on the subject, know that we and those, who in this agree with us, are right. The arguments of our opponents are arguments of expediency; but when there is a question of the highest human interests, what is true and right is also the most expedient.
>
> ". . . When we consider what we have done and are doing to educate our Catholic children, while we also contribute to the support of the public schools, it seems inexplicable to us that the Legislature of Illinois should have enacted what is known as the Edwards Law: an insidious and unjust law, which, under pretext of zeal for popular education, is really a violation of our most sacred rights, as men and citizens. Freedom of worship implies and involves freedom of education. If the State may dicate to us what kind of school we shall have, it may make it a penal offense not to frequent the church it may select. We denounce this law as a violation of our constitutional rights, and hold that those who favor it are unworthy of the support of enlightened and fair-minded voters. Let us use all right and honorable means to have it repealed, and let the designing and bigoted be taught that the West is not a field in which their labors will bear fruit."

In the election of 1892 John P. Altgeld was chosen Governor of Illinois, and the Democrats won both houses of the General Assembly in the state. The new General Assembly repealed the Edwards Law and passed new legislation minus the objectionable features. The new law read:

> "That every person having control of any child between the ages of seven and fourteen years, shall annually cause such child to attend for at least sixteen weeks, twelve weeks of which attendance shall be consecutive, some public or private day school."

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[11]Powell v. Board of Education, 91 Ill. 375 (1881).

The matter of the right to educate a child was confused in 1891 by a letter written by the Reverend Thomas Bouquillon, a professor at the Catholic University, who argued that the education of the child belonged simultaneously to the parents, the state, and the church. However, he granted a special priority to the parents. Many disagreed with him, for they felt that he gave to the state rights which it did not possess. Bishop Spalding was not directly involved in the controversy, but he exercised vast influence in establishing the proper relationship between the family, church, and school in matters educational. He stated that Catholics had no desire to see the public school discontinued; but he held, with Archbishop Ireland, that the church schools should receive state support. To him, there could be no complete education without religion, which would establish in the mind of man his proper relationship toward God. In all Archbishop Spalding's educational writings — and he was a prolific writer on education — he emphasizes the importance of God's place in the life of man.

The matter of religious education was not definitely settled nationally until the Supreme Court of the United States decided in 1924 that parents had the right to put their children in church schools.

Archbishop Spalding himself has said in *Socialism and Labor and Other Arguments*:

> "The State has taken control of education, and is thereby weakening one of the most essential and vital social forces — the sense of responsibility in parents. It has, in consequence, been led to exclude religious instruction from the process of education; has, indeed, abandoned the work of education, and contented itself with some sort of mental training which sharpens the intellect but leaves the moral nature untouched and unraised. As a result, the young lose reverence, lose the power of discerning what is high and noble, and are only a more enlightened sort of barbarians. Had the State confined itself to encouraging and assisting the religious denominations to found and maintain schools, and to giving aid to private educational enterprises, it would have acted in harmony with our theory of government, and we should be today a worthier, more religious and not less enlightened people; while, from an economic point of view, education would have been made vastly cheaper."

There is a timeliness about the writings of Archbishop Spalding. His teachings are applicable today. In our own time, we have seen the State magnified until it has attempted in some areas of the world the complete domination of man and all his activities. There has been an attempt on the part of a few people who claim to personify the State to regiment human society. Nowhere has this domination been more clearly seen than in the field of education, where the State has assumed entire control, in violation of Archbishop Spalding's thought that education belonged also to the church and the home. As he considered education, it was the function of the family, the church, and the state. While he took no part in the violent controversy which arose from the letter of Rev. Thomas Bouquillon, he did much to harmonize the interrelationship of these three institutions.

According to Spalding, education begins in the home, which prepares the child for the church and the state. He emphasizes the importance of the home in the training of a child. With him, the home is the first and indispensable school. It permeates the heart, gives the mind "its original turn," and "its primal and ineffaceable tinge." Speaking at the Convocation of the University of Chicago in 1899, Spalding said that less educated parents with common sense and a love of truth and justice have a "more profound and lasting educational influence on the child than any that may be exercised by the Doctors of the Universities." He also says that the state and the church prepare the child for life in society and for the eternal life with God. The part of the school is not to be obscured in stressing the mutual obligation of the other institutions as participators in the work. There should be a balance of duties so that one institution will not invade the territory of the others and assume powers which it does not possess. The school makes a very substantial contribution to the well-being of society and the child. In *Religion and Art and Other Essays* Archbishop Spalding says:

> "By education, however, all the world means that which may be had in schools, and there is a fund of truth in the popular acceptation of the word; for without schools neither the family, nor civil society, nor the State, nor the Church can prosper or rightly exercise its power and influence. The school grows out of the alphabet, which enables man to make and preserve a record of his thoughts and deeds. Its first and most obvious purpose is to give the pupil a mastery of the alphabet, to teach him to read and write, and so to open for him the storehouse of knowledge, to make it possible that he acquaint himself with the history of the globe on which he lives and of the race to which he belongs, that he become familiar with the ideas that underlie all human institutions. In giving the pupil possession of all the conventionalities and technicalities, which are the instruments of the mind invented and perfected by the labors of mankind through all the ages, the school renders him inestimable service. It makes it easy for him to escape from the narrowness and isolation in which he was born and has lived, into a world where the concerns and conquests of the race enter into his individual consciousness to enlarge and exalt his whole being. If he rightly use what the school provides him with, he can render the knowledge and wisdom of all the ages tributary to his own perfection; he can become the companion of sages and saints; philosophers and poets will speak and sing to him. Nature will reveal to him her secrets; and little by little he shall make his own the truth and beauty which are the substance of all things, and so he shall be lifted above sordid desires and envy and hate, and whatever else hampers and hinders right human life."

John Lancaster Spalding, in an address delivered before the National Educational Association, Detroit, Michigan, July 9, 1901, gave a summary of the origins of our education:

> "To sketch the history of the progress of education from the fall

of the Roman Empire and the decay of pagan learning down to the present time would require a much larger canvas than is offered to one who makes an address. As a result of the ruin wrought by the barbarians, whose inroads and depredations continued through centuries, what had been the civilized world sank into deep ignorance and confusion. For a long period learning, banished from the continent of Europe, found an asylum chiefly in Ireland, in the schools of the monks, whence it slowly spread to Scotland and Northern England. When on the continent of Europe, at the end of the eighth century, Charles the Great began to foster education, he was forced to appeal for assistance to the religious teachers of the British Isles. In fact, the first revival of learning in mediaeval Europe may be said to have been due to the influence of Irish monks. They carried their knowledge and discipline even to Iceland. Later on they were followed by their Anglo-Saxon brethren, under the lead of men like Egbert, Wilfrid, Willibrord and Boniface. In 782 Alcuin, an Anglo-Saxon, who finally became Bishop of Tours, was placed by Charles at the head of the 'Palace School' at Aix-la-Chapelle, the principal residence of the Emperor; and he and his pupils became the first teachers of Germany. It was true revival of education; though, on account of the difficulties of the times and the lack of books, little progress was made. The impulse thus given continued to be felt all through the disorders which followed the dismemberment of the Empire of Charles and the fierce conflicts with the invading Norsemen and the fanatical Mohammedans. In the eleventh and twelfth centuries St. Anselm and St. Bernard, Roscellin and Abelard, Peter the Lombard, Arnold of Brescia, and John of Salisbury, rendered important service to the cause of enlightenment. The Muslims founded universities at Cordova, Toledo, and Seville about the beginning of the twelfth century, but these did not flourish more than a hundred years; while the Christian schools which had grown up around the cathedrals and monasteries in various parts of Europe began to develop new life and to enlarge the scope of their teaching so as to embrace theology, law, arts, and medicine. They also admitted to their classes and lecture halls students from every part of the world.

"From 1200 to 1400 the number of these universities increased to about forty, and their students were counted by the thousand. 'Thus,' says Davidson, "in the thirteenth and fourteenth centuries education rose in many European states to a height which it had not attained since the days of Seneca and Quintilian. This showed itself in many ways, but above all in a sudden outburst of philosophy, art, and literature. To these centuries belong Albertus Magnus and Roger Bacon, Thomas Aquinas and Bonaventura, Cimabue, Giotto, and the cathedral builders, Dante and Petrarch, Chaucer and Gower, the minnesanger of Germany and the trouveres and troubadours of France. 'Scholasticism,' he continues, 'saved Europe from moral suicide, ignorance, and fleshliness.' "

Archbishop Spalding had a large part in the decisions of the Third Plenary Council of Baltimore in 1884. Within the Council and outside, Bishop Spalding sought to emphasize the importance of training Catholic teachers. Methods of instruction were important; but, to him, they were secondary to the development of character. With the establishment of the Sisters' College at the Catholic University of America, which was due to a considerable extent to his effort, one of his most treasured ideas was realized.

On June 30, 1881, at the Silver Jubilee of St. Francis Seminary in Milwaukee, Bishop Spalding advocated what he had suggested before — his idea of a Catholic University for the higher education of priests. The Bishop's sermon at the Jubilee Mass of St. Francis Seminary planted an idea and aroused interest in an institution of higher learning beyond the seminary. In 1884, in his sermon before the Third Plenary Council of Baltimore, he again spoke on the subject:

> "Let there be then an American Catholic University, where our young men, in the atmosphere of faith and purity, of high thinking and plain living, shall become more intimately conscious of the truth of their religion and of the genius of their country; where they shall learn the repose and dignity which belong to their ancient Catholic descent, and yet not lose the fire which glows in the blood of a new people; to which from every part of the land our eyes may turn for guidance and encouragement, seeking light and self-confidence from men in whom intellectual power is not separate from moral purpose, who look to God and His universe from bending knees of prayer. . . .
>
> "While we look, therefore, to the founding of a true university, we will begin, as the university of Paris began in the twelfth century, and as the present university of Louvain began fifty years ago, with a national school of Philosophy and Theology, which will form the central faculty of a complete educational organism. Around this, the other faculties will take their places, in due course of time; and so the beginning which we make will grow, until like the seed planted in the earth, it shall wear the bloomy crown of its own development."

In his *Recollections of a Happy Life* published in 1924, Maurice Francis Egan, former U. S. Minister to Denmark, said, "The Catholic University of America had been founded for the higher education of priests. The Bishop of Peoria, John Lancaster Spalding, was responsible for its creation, and his speech outlining the needs and methods of the University is a masterpiece that ought not to be forgotten by educators. It stands very near to that other masterpiece, Newman's *Idea of a University.*"

Chapter X

John Lancaster Spalding delivered the address at the Altgeld Memorial Meeting in Chicago April 20, 1902. John P. Altgeld was a great governor of Illinois and deserves more than passing notice. He was ahead of his time and was an outstanding public figure in his day. Carter Harrison II, five times mayor of Chicago and frequently an opponent of Governor Altgeld in political matters, said in his Autobiography, *Stormy Years*, "He passed away leaving a void that has never been filled, a mighty intellect and in most respects a great soul. In many respects Altgeld's was the finest mind I have ever encountered."[12]

Altgeld was not ambitious for political office. He knew that in politics a man must frequently sacrifice his convictions for the sake of expediency. As Bishop Spalding says in *Socialism and Labor and Other Arguments*, "Politicians work through majorities, whereas minorities shape the higher destinies of nations; and it is all important that we should learn that a man is not necessarily visionary, or weak in mind, because he does not run with the crowd." Clarence Darrow said, "Great reform movements are never led by politicians and office-holders, they come from the common people, and it is only when the tide rises so high as to sweep away the old evils that the politician supports the cause to save his miserable and petty life. When John P. Altgeld died, the poor and weak and defenseless lost their truest friend. . . . He was a sentinel who never slept, who always gave the cry regardless of the invincible numbers in which the enemy approached. . . . It is left for us who knew him, who loved him . . . to fight for the principles dear to him, to uphold as best we can the great cause of human liberty for which he lived and died."

[12]From *Stormy Years: The Autobiography of Carter H. Harrison*. Copyright 1935, used by special permission of the publishers, The Bobbs-Merrill Company, Inc.

Archbishop Spalding's address at the Altgeld Memorial Meeting was a masterly oration and attracted nationwide attention. It was evidence of great courage on the part of Spalding because Altgeld had become unpopular in Illinois and was misrepresented by the press when he pardoned three men who had been unjustly sentenced to life imprisonment. So aroused had the people become that it was hardly respectable to be associated in any way with Governor Altgeld or his name. Archbishop Spalding, regardless of public opinion, gave this address because he felt that Governor Altgeld was a sincere, courageous, and able man who had been misrepresented. John Lancaster Spalding, in writing the life of his uncle, Archbishop Martin John Spalding, says, "Men now, as in ages passed, will make heroes of the successful butchers of the race, while its benefactors are forgotten." It is regrettable that this is true. As Brand Whitlock says in his life of Abraham Lincoln, "The world has often stoned its prophets." Probably no man in modern times has been more honored than Napoleon Bonaparte. Yet he has said, "Such a man as I does not care a snap of the fingers for the lives of a million men!"

"It shows that the Bishop had not been misled by the cruel propaganda which stigmatized Altgeld 'anarchist' because as Governor of Illinois his sense of justice and unswerving courage had moved him to pardon the three anarchists who had been unjustly sentenced to life imprisonment for alleged complicity in the 'Haymarket Massacre.' One of Bishop Spalding's commendations of Altgeld in this address could be applied to his own attitude toward the vilifications of the great Governor by a plutocratic and hireling press: 'His eye was everywhere, and saw everywhere, through shams and shows into the heart of things.' Bishop Spalding's comprehensive acquaintance with the fundamental facts of our industrial practices, persons and institutions, enabled him to see through the aura of 'respectability' surrounding these and to perceive a great deal of the underlying plutocratic maneuvering and social injustice. . . . Bishop Spalding's own opinion of this address was briefly but strikingly expressed at a reception tendered him by the faculty and students of the St. Paul Seminary in the year 1904. When one of the participants announced that his contribution would be a reading of the panegyric on Altgeld, Archbishop Ireland made an exclamation of surprise and dissent. Bishop Spalding promptly and vigorously retorted: 'The best thing I ever wrote!' Seated only a few feet distant, I easily overheard this characteristic interchange."[13]

When it was suggested to Governor Altgeld that he should consider the political implications of his act he said, "As for our party, that must stand or fall by its principles and its policy. As for myself, no man has the right to allow his ambition to stand in the way of the performance of a simple act of justice." A friend said to Governor Altgeld, "I am afraid that it will end your political career, but still I cannot help but urge you to pardon all three of the men and I hope you will do so." Altgeld, annoyed at the suggestion that political considerations might enter his decision, said, "If I decide they are

[13]Rt. Rev. Msgr. John A. Ryan, *Social Doctrine in Action*. 1941. Reprinted with permission of Harper and Brothers.

innocent, I will pardon them if I never hold office another day." This exemplifies what Archbishop Spalding has said in *Things of the Mind*: "The best men have no price; they can be bought neither with hope of reward nor fear of punishment, purchased neither with money, nor place, nor with pleasure."

In opening the address at the Altgeld Memorial Meeting, Archbishop Spalding said:

> "The disinterested sympathy which we feel for genuine men is a testimony to our own worth, for it proves our faith in character as the paramount good, the solid foundation of man's likeness to God."

In the same address he said:

> "They may have lived in poverty, in feeble health, in prison; they may have suffered calumny and persecution; they may have died as malefactors; but if in them there was a divine something, an utter devotion to any vital truth or principle, a sacred and disinterested enthusiasm for some good cause, an unwavering and unwearying pursuit of ends which are forever right, their memory is safe. The clouds shall break away and the light which guided them shall shine for thousands; and even their enemies shall learn to admire and be grateful."

> "To be drawn to a genuine man it is not necessary that without reserve we accept his opinions or approve all his actions. All that is required is faith in his intelligence, his honesty, his courage, his good will, his disinterestedness. It is better to be wrong, inspired by the sense and love of right than to be right, impelled by motives of policy and the worship of vulgar success."

Further on in the address he spoke of Altgeld in words which might be applied to the Archbishop himself:

> "His eye was everywhere, and saw everywhere, through shams and shows into the heart of things. He had a fine scorn of mere wealth, title, and position, and would have taken delight in a beggar who might have had power to make him wiser or better. He abhorred cant, pretense, hypocrisy, and lies. He would not have flattered a king for his crown, nor a plutocrat for all his gold. If a cause was just it commended itself to him all the more because it was unpopular. Like all genuine men, he was modest and without conceit. No honors and no office could rob him of his plain and simple manners."

In this memorial address John Lancaster Spalding referred to Altgeld's ability as a public speaker:

> "The public-speaking which has politics and business for its subject is useful and important, but Fame blows not her trumpet above the heads of those who do this work. They are talkers, not orators; fortunate if they talk logically, forcibly, to the point, while

they keep themselves free from slang and other offense against the laws of speech. But he who would utter memorable things in perfect form must dwell in higher regions where gleams the light of ideal aims and ends; must think no labor too great, no self-denial too hard, if it help him to become a master. Like the mighty Grecian, he must love solitude, be willing, if need be, to dwell in caves by the resounding shores of the loud ocean; must take for his companions the immortal minds who have left record of themselves in books. He must abstain, train himself like an athlete, and accustom himself to all exercises that invigorate and sharpen the intellect or harden and supple the body. He must stand aloof from the crowds and despise the applause of the vulgar and the notoriety which is within the reach of criminals and prizefighters. He must be wholly serious and sincere and keep his conscience pure, though he have not bread to eat. Great manhood alone can make great oratory possible. Above all, the orator must be a lover of truth and justice. His sympathies must go forth to the toilers who do the world's work and are God's children. Wherever there is oppression and wrong, he must be ready in the name of the Lord to defend and make good.

". . . With all his heart he loved truth and hated lies; loved justice and hated iniquity. As he was capable of giving his life for what he held to be right, so had he infinite power of scorn for tricksters and spoilsmen, for palterers and beggars of the approval of men. He knew the blessedness of being hated and calumniated for fidelity to conscience. The best men are made great by the obstacles they surmount, by the enemies they withstand. Nearly all our speakers tread the paths of dalliance, hold their ears to the ground to catch the murmur of the crowd, make brave shots at safe objects, apologize if by chance they utter the naked truth; but here was one for whom right and wrong are parted by eternal laws, for whom compromise is treason, and connivance apostasy from God and the soul. Pallid, feeble in body, over-worked, and overwrought by the intensity of his own nature and too eager mind, he faced corruption and a hostile opinion begotten of the spirit of Mammonites and time-servers with the heroic courage of confessors and martyrs. He knew better than anyone that throughout America and Europe his name was associated with doctrines and practices which he abhorred, that he was a safe mark for the conscienceless fling of every hireling of the press, that to be his friend was to incur suspicion of not being respectable, but he faltered not; and though fallen on evil days and slandered by evil tongues, though overtaken by poverty and sneered at by the idolators of success, he continued to confront with dauntless courage all the fosterers of lies and corruption, all the contrivers of oppression and wrong, all the apologists of conquest and inhumanity."

Archbishop Spalding closed this address with these words:

"Here, then, let me close, while I salute, with admiration,

respect, and reverence the memory of a genuine and heroic man — the truest servant of the people and the most disinterested politician whom Illinois has known since Lincoln died."

Dexter Perkins, in his *Life of Charles Evans Hughes* says, "The major problem of politics is the problem of a just balance between conservatism and liberalism." The term conservative does not necessarily mean reaction; and the word humanitarian is not necessarily identified with radicalism. It would seem better to call Governor Altgeld a humanitarian rather than a liberal. In recent years, the term liberal has assumed an adverse meaning in the minds of many. They think that in many cases it is a cloak for demagoguery. They feel, with William Graham Sumner, that, "Most of their schemes consist in this — A and B put their heads together to decide what C shall be made to do for D." Sumner said, in discussing a certain visionary, that he "went on the premise that everybody ought to be happy, and that, if anybody is not so, those who stand near him are under obligations to make him so."

Archbishop Spalding was very active in the Irish Colonization Association, of which he was President during the years 1879 to 1892. Mr. William J. Onahan, Secretary of the organization from its inception to its dissolution, wrote of Spalding's activities in its behalf:

> "From the beginning Bishop Spalding was the life and soul of the Colonization Association. His boundless energy, his unflagging enthusiasm, and his inspiring eloquence aroused sympathy and excited interest in the work East and West. He pleaded for it in lectures; he wrote and published an interesting volume on the subject of colonization, and he took a practical part and interest in the organization of the Association. This was thirty years ago; it is now ancient history, and people in this strenuous age and life quickly forget."

When we think of Bishop Spalding's work in this matter we first think of his efforts in the interests of Irish immigration. But, in reality, his concern included all nationalities. At the Third Plenary Council of Baltimore in 1884 he espoused the cause of the Italians. The original draft of the Council was entitled "Of Italian Immigration" and mentioned the many activities of the bishops in regard to immigration from Italy. The heated discussion which arose from the consideration of this chapter led to the change in its name to one of more general significance, "Of Colonists and Immigrants."

The Bishop of Fort Wayne, Indiana, suggested the original designation of this chapter of the Schema. Archbishop Corrigan, with the support of Cardinal McCloskey of New York, the Bishops of Brooklyn, Newark, and Bishop McQuade of Rochester, urged that the entire chapter be excluded. Bishop Spalding supported the cause of the Italians. According to the report, "The Bishop of Peoria thought that the condition of the Italian was not hopeless, and, therefore, recommended the retention of the chapter. He advised that they be settled in colonies, where they might buy farms and cultivate them." The chapter was retained; and the Italians were not specified by name,

but priests who understood the language were asked to labor among them.

Spalding's championship of the Italian cause had other beneficial results. Not only was assistance given to Italians; but the Council recommended that other societies, dealing with the Germans and the Irish, be organized to assist the immigrants to the United States.

The human interest of Bishop Spalding included all the races. In 1880, when there was grave agitation against the Chinese laborer, he wrote:

> "There is certainly no excuse for any of our own people (Catholics) who may be connected with this mob-agitation against the Chinese. If they cannot compete with them in the labor market they could go upon the land and attain to a position which is not within the reach of a hired servant; and they should remember that we ourselves have so often been the victims of lawlessness that no circumstances should ever have power to make us believe in mob-violence as a remedy for any evil."

He expressed his full approval of the emancipation of the slave. He recognized that the situation of the Negro was a serious religious and social problem. He wrote:

> "It is important, too, that more serious efforts should be made to bring the negro population of this country under Catholic influence; and this can never be done until we fully realize that this is a work which must be taken in hand by the bishops and priests of the United States. To expect any great results from the labors of missionaries sent out by foreign seminaries is to ignore the essential conditions of the problem with which we have to deal."

Spalding wrote much on the social question and made a large contribution to the welfare of the laboring man. The human race, in its long effort to liberate man from the tyrannical principle of the "Divine Right of Kings," and the rights of special privilege and entrenched power, has had help from many in breaking the shackles of thralldom. So many people have had a part in the development and growth of this great fund of moral strength that it would be unwise even to offer a conjecture as to just how many brought about the present improved position of the masses of the world. However, it is safe to assert that among these should be included the names of those who have given their vast influence and the prestige of their high office to the cause of the laboring man. Four men stand out as the great champions of labor.

First of all, there was Leo XIII, in his encyclical *Rerum Novarum,* which many have called the "Magna Carta" of labor. In this encyclical Leo XIII said:

> "Assuredly, a question as formidable as this requires the attention and effort of others as well, namely, the heads of the state, employers and the rich, and finally, those in whose behalf efforts are being made, the workers themselves. Yet without hesitation We affirm that if the Church is disregarded, human striving will be in vain. Manifestly, it is the Church which draws from the Gospel the

teachings through which the struggle can be composed entirely or, after its bitterness is removed, can certainly become more tempered.

"But it must not be supposed that the Church so concentrates her energies on caring for souls as to overlook the things which pertain to mortal and earthly life. As regards the nonowning workers specifically, she desires and strives that they rise from their most wretched state and enjoy better conditions."

There was Cardinal Manning in England, Cardinal Gibbons and Archbishop Spalding in the United States.

Cardinal Manning wrote to Gladstone December 21, 1872:

"I remember your saying to me many years ago that the next conflict would be between the masters and the workmen. I had been so much out of England than that I did not know how far this reached. I found last week that even my Irish hodmen are organized. . . . My belief is that some energetic and sympathetic act on the part of Government would avert great dangers. Could not a Royal Commission be issued to take the evidence of men who are now appealing to public opinion for help?"

In a later letter, he said:

"As to the agricultural affair, the Bishop of Peterborough was as bad as the Bishop of Gloucester. How is it they do not know the day of their visitation? . . . Why cannot you do these things for the labourer? Prohibit the labour of children under a certain age. Compel payment of wages in money. Regulate the number of dwellings according to the population of parishes. Establish tribunals of arbitration in counties for questions between labour and land."

Manning expressed his love for the people when he said, "I love Christ and so learned to love the people for whom he died."

The organization of the Knights of Labor was the forerunner of the American Federation of Labor. They were under the able leadership of Terrence V. Powderly, whose title was Master General Workman. One of the objections to the Knights of Labor from the standpoint of the Church was the secret oath. At a meeting of the Archbishops and Bishops of the United States, Powderly explained the requirements of the oath. After his explanation, only two of the twelve Archbishops and three of the sixty-three Bishops present were in favor of condemnation.

In 1887 when Archbishop Gibbons of Baltimore went to Rome to receive the Cardinal's hat, he presented the cause of organized labor to the Holy See. Prior to his departure, he consulted both President Cleveland and Terrence V. Powderly. After his presentation of the case in Rome, the Knights of Labor were not condemned. Through his influence, thus was saved what later became the American Federation of Labor, a large organization containing a considerable number of the workers of the United States. Cardinal

Gibbons in this and in many other activities in his long and eventful career championed the cause of the toiling masses of the country.

Archbishop Spalding says in *Socialism and Labor and Other Arguments,* "The interests of the workingman are primary; the interests of capital are secondary." All should pursue the same end in society.

> "The end of society is not to secure to all men the highest possible amount of physical comfort and sensual enjoyment, but to give to all men the best possible opportunities of developing their physical, intellectual, moral, and aesthetic endowments; and this is done by stimulating individual energy, and by leaving the highest prizes to be won by effort and struggle. Paternal government is, no doubt, best for children and slaves, but the nobler races have preferred freedom even to the tenderest care."

The basic social thought of Archbishop Spalding was his advocacy of balanced rights and duties between capital or management and labor. In this he thought that we could find a solution to the social problems of the nation. In his appraisal of the industrial problem of employer and employee, he felt that there was little hope between these two groups as long as good will was missing. Laws and reforms could not quiet the conflict, for its causes were as wide and as deep as human nature. And, as Abraham Lincoln said, "You cannot repeal human nature."

It is for the benefit of both capital and labor that we adopt an economic system in the hope of establishing an atmosphere of tolerance, fairness, and kindliness. If the warfare were to continue, according to the Archbishop, "however the balance may turn in the varying conflicts, the final result can only be the ruin of both, involving that of the general prosperity and of the happiness of millions." Spalding has emphasized the importance of the public in industrial dispute. This has come to have increasing attention, especially in recent years.

> "Heartless employers and lawless laborers may work serious harm to capital and labor, as well as to the general welfare; but they cannot control or dominate the country, and if their exactions and violences create an intolerable situation, the American people will find a way to assert their independence of both. Our life is too large, too free, too firmly founded on principles of justice and humanity, to fall a prey to the victims of greed or to the victims of folly."[14]

In confirmation of his theory, we may quote here the words of Pius XI in *Quadragesimo Anno*:

> ". . . the twofold character, that is individual and social, both of capital or ownership and of work or labor must be given due and rightful weight. Relations of one to the other must be made to conform to the laws of strictest justice — commutative justice, as it is

[14]Spalding, *Religion and Art and Other Essays.*

called, with the support, however, of Christian charity."

In the social philosophy of Archbishop Spalding the fundamental cause of our ills exists not so much in social, political, or in economic matters but in human nature itself. To counteract self-interest and the other sins common to mankind, he advocates a higher standard in personal living. All efforts at reform will lack permanency unless Christian principles are made the compelling influence in the home, in government, in industry, and in commerce. All society must be influenced by Christian principles. The Archbishop himself says, "If things are to be made right, we ourselves must be changed."

Archbishop Spalding had the opportunity to apply his social teaching when he was made a member of the Anthracite Coal Strike Commission by President Theodore Roosevelt in October of 1902.[15] This strike involved one hundred fifty thousand anthracite coal miners in Pennsylvania. The center of the strike was in the area of Wilkes-Barre. John Mitchell, Spring Valley, Illinois, was the President of the United Mine Workers of America. He called a temporary strike on May 12 following the failure of the Industrial Department of the Civic Federation. This Federation was organized to prevent strikes through collective bargaining. Mark Hanna of Cleveland, Ohio, was Chairman of the Industrial Department of the Civic Federation. Prior to calling the temporary strike, Mitchell, in a message to the operators, made an attempt to procure a peaceful settlement by proposing that the matter be considered by a committee of five to be selected by the Civic Federation. He suggested that power be given this committee to arbitrate between the operators and the miners. Should this fail, he suggested an alternative — that the matter be referred to a committee of three, two ecclesiastics and a third member to be selected by them. He also suggested that the operators and miners accept as binding the decision of the arbitrators. Both proposals were rejected by the operators; and the workers, at convention on May 15, voted a continuation of the strike.

This strike continued for five months and placed the eastern part of the nation in great peril. There was a sufficient amount of bituminous coal, but the furnaces in most of the eastern homes could use only anthracite, so that it was a necessity. Joseph Bucklin Bishop, biographer of Theodore Roosevelt, said, "That virtually all the people (in the East) did believe in October, 1902, that anthracite was a necessity both to their comfort and their health is not to be questioned."[16]

Demands for a settlement were made to President Roosevelt. The operators united in their resolve to oppose any compromise. The President found himself in a difficult situation. He had no authority in the Constitution to act directly. Only when there was disorder in the region, would he be justified, as

[15]In the preparation of this section of the book dealing with Archbishop Spalding's work on the Coal Commission in 1902 and with his social thought, I wish to express indebtedness to Sister Mary Evangela Henthorne, B.V.M., and to Sister Agnes Claire Schroll, O.S.B., M.A.

[16]Joseph Bucklin Bishop, *Issues of a New Epoch, The Coal Strike, Panama, Philippines and Cuba* (New York, 1904).

Commander in Chief of the Army, sending federal troops into the area to restore order. The operators sought to starve the miners into submission. This was ineffective, according to John Mitchell, as they were "getting abundant supplies from their fellow workmen all over the country." He also says, "The funds of the union were increasing at a rapid rate, and the amount of money on hand was greater than at any time in the previous history of the organization."

President Roosevelt had no constitutional right to intervene directly, but he felt that he should use the moral influence of his office to settle the strike before winter. Accordingly, he invited representatives of the operators and the miners to meet with him at the White House October 3, 1902. At this meeting he emphasized the seriousness of the situation and their responsibility to the country. They were granted a recess until afternoon so that they could consider his words and discuss his proposals. Mitchell acknowledged the gravity of the situation and the need for arbitration. The meeting has been described by President Roosevelt in a letter which he sent to Mark Hanna dated October 3, 1902:

> "At the meeting today the operators assumed a fairly hopeless attitude. None of them appeared to such advantage as Mitchell, whom most of them denounced with such violence and rancor that I felt he did very well to keep his temper. Between times they insulted me for not preserving order. . . . You have probably seen my statement and Mitchell's proposition. I regarded the latter as eminently fair and reasonable. . . . But the operators declined to accede to the proposition or to make any proposition that amounted to anything in return; and as I say I must now think very seriously of what the next move shall be. A coal famine in the winter is an ugly thing, and I fear we shall see terrible suffering and grave disaster."

Public feeling was high, and there was general alarm. The newspapers of the day expressed indignation against the outcome of the meeting of the operators and the miners before the President. At the time of the meeting with the President, the operators evidently were unaware of public opinion. Now they realized the increasing ill will toward them. Afraid of further delay, J. Pierpont Morgan went to Washington October 13 to talk the matter over with the President. In this interview, he offered in the name of the operators to accept the recommendations of a commission of five men who would arbitrate the dispute. These men were to be appointed by the President. John Mitchell and the other labor leaders consented to arbitration, not so much because of the strike — which already seemingly had been won — but rather to have the principle of arbitration firmly established in employer and employee relationships.

Secretary Root wrote to President Roosevelt and gave the principal facts in regard to the choice of commissioners:

> "I went to New York and spent the better part of a day with Mr. J. P. Morgan on his yacht 'Corsair,' and during this interview we drafted an agreement of arbitration for a commission to be appointed by you. Mr. Morgan got the signature of the operators to this

paper with a single modification. The modfication required that the arbitrators appointed by you should belong to certain specified classes — an army engineer, a business man familiar with the coal business, a Judge of the locality, a sociologist, etc., etc. When this paper was presented to the miners they in turn wished for some modification of the proposal, and it appeared that they would be satisfied to enter into the agreement if Bishop Spalding could be added to the list of arbitrators, and Mr. Clark could be appointed to the place which called for a sociologist. As the operators' signatures had been obtained by Mr. Morgan, in order to ascertain whether the operators would assent to these appointments I telegraphed for some members of Mr. Morgan's firm to come to Washington, and Mr. Bacon and Mr. Perkins came, and upon learning the situation they opened telephonic communication with the representatives of the operators in New York, and secured their assent to the appointment of Bishop Spalding and Mr. Clark."

On October 21, 1902, Archbishop Spalding, together with the other members of the Commission, received the following letter from President Roosevelt:

"To the Anthracite Coal Strike Commission:

"Gentlemen: At the request both of the operators and of the miners, I have appointed you a Commission to inquire into, consider, and pass upon the questions in controversy in connection with the strike in the anthracite region, and the causes out of which the controversy arose. By the action you recommend, which the parties in interest have in advance consented to abide by, you will endeavor to establish the relations between the employers and the wage workers in the anthracite fields on a just and permanent basis, and, as far as possible, to do away with any causes for the recurrence of such difficulties as those which you have been called in to settle. I submit to you herewith the published statement of the operators, following which I named you as members of the Commission.[17]

Theodore Roosevelt"

John Mitchell and the other labor leaders called a meeting of the mine workers as soon as the operators consented to the appointment of Archbishop Spalding and the labor representative to the Commission of Arbitration. The men returned to work October 23, and the former wage scale prevailed until the Commission was ready to make its recommendations. John Mitchell, the President of the United Mine Workers of America, thought that the plan for the satisfactory settlement of labor disputes was the greatest achievement of the Commission. Mitchell said, "While disclaiming the wish to compel the recognition of the United Mine Workers of America, the Commission in actual

[17] *Roosevelt Papers*, Library of Congress.

practice made that recognition inevitable and immediate."

From that time until 1920, all disagreements between operators and miners were settled within the framework of the recommendations of the Anthracite Commission of 1902. This cooperation between the miners and the operators was of great value to the United States during the crucial period of the First World War.

An issue of *The Outlook* in 1916 had an editorial on the work of Archbishop Spalding on the Anthracite Coal Commission in 1902. This publication, while no longer in existence, was in its day an outstanding magazine of opinion. In this editorial Archbishop Spalding is credited with effecting a spirit of mutual cooperation between the operators and the miners. It stated that through the efforts and personality of Archbishop Spalding a compromise was effected which prevented further distress and suffering. Archbishop Spalding was chosen by President Roosevelt because of "his interest in all labor questions and his special knowledge of such subjects, and also because of the great power and influence of his name among those miners who were of his faith. His name, however, has influence not only with the laborer, the poor, or the downtrodden, who hold first claim upon the friendship of the Bishop, but also with those who were not of his faith for his appointment was accepted as an eminently desirable one by the public at large, and the parties to the dispute welcomed it without exception."[18]

Something of Bishop Spalding's standing in the nation can be learned from a letter of Theodore Roosevelt:

"Oyster Bay, November 20, 1911

"Dear Abbott:

"In the first place let me thank you for your very kind and interesting letter. I did not write that article in *The Outlook* (Nov. 11, 1911, 606-608, re. appointment of cardinals) but to you do not in the least mind saying that I am substantially in agreement with it. What you say about Spalding and Keane is true. They could not now be made cardinals; I think the meaning of the writer, however, was that men of their stamp should be made cardinals. I do not mind writing you confidentially and not to be quoted, and what I am about to write is of course quite private and I would not be willing to have shown by you excepting to people whom you trust and who would not misunderstand me. I very sincerely wish well to the Catholic Chruch. There are very few Protestant clergymen with whom I have been able to work as I have been able to work with a number of parish priests, because they seem to me to possess the union of high purpose and of practical power to do good which is essential if we are to get real achievement. There are also only a limited number of Protestant clergymen, men like Bishop Brooke and Bishop Brent, for instance, for whom I have the same feeling as I have for Bishops Spalding

[18] *The Outlook*, CXIV (Sept. 6, 1916).

and Keane, as my dear Abbott, I have for you. I do not know whether you will like being included with the two Protestant bishops I mention, but I know you will not mind the feeling in me which makes me wish to include you. It is because I recognize in you, in Bishops Spalding and Keane, and in them, the same combination of serene and lofty spirituality, of broad-minded charity and of sincere desire to do good — a combination which ensures from me a very high and affectionate regard."[19]

[19] *The Letters of Theodore Roosevelt.* Library of Congress.

Chapter XI

On January 6, 1905, Archbishop Spalding suffered a stroke of paralysis from which he never fully recovered. The Archbishop said Mass as usual in the Cathedral January 6, 1905. Afterwards, he told Father O'Reilly, Rector, that he felt unwell and thought that he had another attack of neuralgia, from which he suffered; but he did not think that it amounted to much. He went to his study and remained there until noon, when he went to luncheon as usual and returned to his study immediately afterwards. During the afternoon, Miss Bridget Wall, his housekeeper, found him on the floor in a semi-conscious condition and unable to speak. The attack was wholly unexpected.

His brother, Dr. Spalding, and his nephew, Dr. Slevin, were summoned; and they pronounced it a stroke of paralysis which left his left arm and his left side useless. Dr. Spalding, Dr. Slevin, and Father O'Reilly remained at his bedside constantly to be ready to give what relief they could.

The news was carried rapidly throughout the country, and messages began to pour in. Newspaper articles appeared in the press throughout the nation. Several hundred messages came in the first day. The following is an article which appeared in the *New World* at that time:

> "'Bishop Spalding stricken with apoplexy; condition serious,' so read the sad words sent along guiding wires throughout our land; evoking sorrow and sympathy wherever they sped. Such the message from an unclouded sky upon the city of Peoria, upon our Diocese on Friday evening, January 6, filling loving souls with fear and dread and wringing from non-Catholic as well as Catholic hearts the fervent prayers that it was not true. . . . Everything known to medical science

was immediately done, and the anxious watchers were rewarded by seeing, within a short time, a return of consciousness and a marked improvement in the Bishop's condition. The doctors were continually at his bedside and their daily reports are very encouraging. Dr. Spalding now holds out hope that unless some unforeseen complication arises, the Bishop will completely recover. That this may be so, that the Almighty God may in His Infinite Goodness spare him, to his people, to his diocese, to the Church in America, for many years is the prayer sincere and fervent that ascends from innumerable souls.

"That our Bishop, by his noble Christian life and his inspiring writing has created an influence that is world-wide, that his loving sympathy, charming personality, and unselfish patriotism endeared him to the American people was most notably evidenced when the news of his serious affliction became widely known. From every part of our country, from men high in affairs of Church and State came telegrams of condolence, of sympathy, and of inquiry. Among the first was a message from President Roosevelt expressing great sorrow and wishing to be informed of the Bishop's possible recovery. Messages were also received from Cardinal Gibbons and from Archbishops Ireland, Keane, and Riordan; and John Mitchell, President of the United Mine Workers Association (with whom Spalding had worked during the Anthracite Coal Strike of 1902 and who was so impressed by the Bishop's sense of justice that he asked Spalding to instruct him and receive him into the Church), the presidents of Yale, Princeton, Columbia, and other non-Catholic Universities; while letters of sympathy poured in from all sides, each breathing a fervent hope that the attack would not be fraught with serious results; that health again be restored to him, 'who for years has stood prophet-like apart, reminding all men of the noble purpose of life.' "

His condition improved; and, on April 4, in the company of his brother, Dr. L. H. Spalding, two of his sisters, a nurse, Father D. J. Riordan of Chicago, and Mrs. Kate Spalding of Lebanon, Kentucky, in the private car of President E. W. Armstrong of the T. P. and W. Railway, Spalding left for Hot Springs, Arkansas, to recuperate. In May, news reached Peoria that he was able to take short walks and showed a general improvement in his condition. He returned to Peoria in the middle of October and was taken to St. Francis Hospital. Before long, he returned to the Cathedral; and, with the help of a cane, was able to take care of the more important work in his Diocese.

He later went to Sacred Heart Sanitarium in Milwaukee for treatment. While there, he gave the following interview to the press (*The Catholic Citizen,* Milwaukee, Wisconsin, August 4, 1906).[20]

"Reports sent out to the effect that Bishop John Lancaster Spalding of Peoria, Illinois, who is undergoing treatment at the Sacred Heart Sanitarium, Milwaukee, has suffered a second and third stroke of paralysis and that his general health was much worse are wholly unfounded, as just the opposite is the fact. The distinguished

[20]Courtesy of Francis P. Clark, Louisville, Kentucky.

Illinois Prelate has not only had no recurrence of the paralysis, but is improving in health, recovering his strength, and gaining in flesh.

"When a press representative called on Bishop Spalding last Friday afternoon he was undergoing his daily treatment. In walking it is painfully apparent that the left side of his body is partially lifeless. He does not, however, require the services of an attendant in his short walks, but leans heavily on a cane.

" 'I am very glad to be in Milwaukee, and I know I am being much benefited in health and strength' said Bishop Spalding, enunciating every word distinctly and precisely. 'The last time I was here was when I spoke before the Teachers Convention, which by the way, was the last lecture I delivered. I was stricken with partial paralysis upon my return home. I hope and pray that my physician's prediction that in a year I shall be completely restored to health comes true, as there is much that I desire to do in this world. An Auxiliary Bishop has been assigned me; yet, notwithstanding my severe illness, I have attended to the administration of my Diocese, which comprises twenty-eight of the best agricultural counties in the State of Illinois. I have been connected with this Diocese for so long a time — twenty-eight years — and enjoyed such a wide acquaintance among the people that my own wish is to be permitted to remain its head until I am called hence. My loyalty to the Diocese was thoroughly demonstrated when I several times declined another See.

" 'Oh yes, I read the day's news of the world. The adjustment of the impending coal strike last spring on the conditions formulated by the Anthracite Strike Commission appointed by President Roosevelt, of which I was a member, gratified me much. We labored long and arduously before adopting a report, which as the world knows, was acceptable alike to the operators and the miners. There existed many grievous abuses, and perhaps do yet in a few isolated instances; but conditions obtaining in the anthracite regions today are vastly better than before the memorable coal strike of four years ago.

" 'I had never met President Roosevelt before he made me a member of the Commission, but I have since become intimately acquainted with him. For our President I entertain the very highest respect. His integrity of mind and heart is apparent to anyone coming in contact with his extraordinary personality. From my conversations with him I have become thoroughly convinced that President Roosevelt strives to accord to every man in this country a square deal, as he terms it, be he rich or poor.' "

Spalding found, however, that the responsibility of his office was too great a strain on his health; and in September of 1908 he wrote the following letter to his priests:

"I have been ill for three and a half years, and foreseeing that many more years may elapse before I could hope to resume active duty in the diocese of Peoria, I have, after due consideration, resolved to tender my resignation to Pope Pius X. I am now in my sixty-ninth year and continue to suffer from paralysis.

"For thirty-one years I have served as Bishop of Peoria. In that time I have witnessed the rapid and prosperous growth of the Catholic Church in the Middle West; and, now that I am unable to assist actively in the continuation of its growth, I believe that it is better I should retire and that some more active prelate be placed in charge.

"If the Holy Father grants my request, I will devote the remainder of my life to literary work."[21]

"The announcement of this resignation," says *The Catholic Times,* the great Catholic newspaper of England, "is received with lively regret by the Protestants as well as by the Catholics of the United States. Dr. Spalding is one of those who have earned for the Catholic Church in America the high esteem in which it is held by all classes of citizens, not excepting the President. . . . He has the gift of oratory, and few of his compatriots have done as much as he to raise the American working classes."

It took humility and courage for him to resign. In the Biography of his uncle he wrote of Bishop Flaget of Louisville:

"Even the noblest and most Christian souls not unfrequently find great difficulty in realizing that the time has come when they should retire from the responsibility of office, in order henceforth to lead the life of prayer 'hidden with Christ in God.' We cling with such tenacity to power and the thought of our own importance, that when increasing years and infirmities warn us, to use the expression of Bishop Flaget, of our approaching nullity, we fret and worry, and are loath to confess, even to ourselves, that for us God's providence has sounded the signal of retreat from the active duties of life. Even they who have labored most zealously in the cause of religion are sometimes exposed to this temptation, allowing the evening of lives, which should be devoted to repose and contemplation, to be disturbed by anxious restlessness. To my mind, not the least of the many proofs of the exalted virtue of Bishop Flaget is found in the cheerful readiness with which he resigned the whole administration of the diocese which he had created into the hands of his beloved son in Christ. After the consecration of Bishop Spalding (Martin John Spalding), he at once withdrew into the solitude of his own heart, and dwelt henceforth in undisturbed communion with God."

The Holy Father accepted his resignation and nominated him as Titular Archbishop of Scythopolis. At the time of this appointment, the official publication of the Peoria Chamber of Commerce printed the following:

"This man can never be anything but Bishop Spalding to Peoria. It matters little that the head of the great Church he so faithfully served honored him with that title of Archbishop. It means no disrespect that Peoria cannot say the new word. It is only another sign of the enduring place he has in the hearts of the people of Peoria.

"Through all the years he was doing his great work, he builded so strong that nothing can tear down the memory of the man or the name by which, through it all, he was known. He is and always will be Peoria's Bishop Spalding."

[21] *The New World,* Sept., 1908.

Home on North Glen Oak Avenue, Peoria, to which Archbishop Spalding retired

The Archbishop built a home on North Glen Oak Avenue, Peoria; and there he retired to spend his remaining years. During this period he frequently visited his boyhood home in Lebanon, Kentucky. This enabled him to escape the severe winters of the north, and he would always come back refreshed.

During his retirement and illness he had many callers and many expressions of sympathy came from high and low throughout the nation. Among his visitors were Theodore Roosevelt and William Jennings Bryan. On September 10, 1908, William Jennings Bryan called on him. Bryan left the National Hotel at 2:00 P. M. accompanied by Mayor O'Connor, Jacob Snellbacker, and Frank Quinn. Arrangements had been made previously at Mr. Byran's request. They had met some years before. For nearly two hours they had a very pleasant visit. They reminisced about other days, and they recalled humorously the visit that they had once had in the East with an elderly lady who insisted that she was related to both of them.

After his retirement, an event occurred which is worthy of mention here. This was his Golden Sacerdotal Jubilee November 24, 1913. At the Mass at St. Mary's Cathedral the sermon was delivered by Archbishop John J. Glennon (later Cardinal Glennon), of St. Louis. It was climaxed by a banquet in the evening in the old Coliseum, long since destroyed by fire. The banquet hall was filled to capacity. The papers of this day attach great importance to the banquet because it was a tribute from his old neighbors and friends. The orchestra played throughout the banquet, in the course of which Mr. Charles Burdick sang "My Old Kentucky Home." It is interesting to know that "My Old Kentucky Home" is close-by the ancestral homes of the Spaldings and the Lancasters. The huge assemblage joined in the chorus. This was their way to express their feeling for Archbishop Spalding and his beloved Kentucky. William Burke was general chairman of the Jubilee. The toastmaster at the banquet was

the Very Rev. Francis J. O'Reilly, formerly Chancellor of the Diocese and formerly Rector of St. Mary's Cathedral. The speakers at the banquet were the Right Rev. P. J. Muldoon, Bishop of Rockford; Lieutenant-Governor McDermott, of Kentucky; Right Rev. Thomas J. Shahan, Rector of the Catholic University; and the Honorable John S. Leahy, of St. Louis.

It is difficult to know much about these years of retirement except what we read in newspaper articles about him. There is hardly anyone now alive who knew him during this period. One of the few now living who knew him during his retirement is the Reverend John A. O'Brien, Ph.D., author and educator of the University of Notre Dame. Dr. O'Brien has made the following statement:

> "I had a cousin, Miss Bridget Wall, a gracious and kind lady, who spent most of her life as the housekeeper to Archbishop John Lancaster Spalding. In visiting her, while home on vacation from the seminary in the summers particularly of 1914 and 1915, I was privileged to have visits also with the Archbishop, who was then living in retirement in his beautiful home on North Glen Oak Avenue.
>
> "The Archbishop would escort me to the veranda in the rear, which overlooked the city, the Illinois River and the green countryside beyond. The Archbishop was a thin frail man of short stature, weighing probably less than a hundred pounds. With his high forehead and large piercing eyes, he seemed to be the very incarnation of sheer intellect.
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> "Though ill health had crippled his body, his mind was still clear; and he spoke stirringly of the great future of the Catholic Church in this country. The ripe product of European university training, the Archbishop was eager to kindle enthusiasm for higher education, culture, and things of the mind among the people of the New World. He stressed the importance of familiarizing oneself with the great works of philosophy, literature, and education, and making them serve to enlarge the horizons of the present.
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> "Largely responsible for the establishment of the Catholic University of America, the Archbishop still echoed the notes he had sounded so frequently in his addresses to the Catholic educators of our country.
>
> "I remember particularly the Archbishop's pointing out that a priest should never rest content with the knowledge he has acquired in the seminary, but should continue after his ordination to grow in knowledge and culture, and keep ever alive his interest in things of the mind. As he spoke so simply and yet so beautifully of the glory of the life of the intellect, I found myself strangely stirred.
>
> "I knew how well he had put these words into practice and how he had exemplified the highest culture and learning in his scholarly discourses, which earned for him the reputation of being one of the greatest orators of the America of his day.
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> "At the end of our little visits his devoted friend, Mr. Louis Vachon, would come to help the Archbishop back to his room. It was probably as a result of listening to the Archbishop and reading his great books that some thirty years later I was moved to place, on

the opening page of a volume, *Catholics and Scholarship,* which I edited, the words of the Archbishop which sounded the keynote of the whole volume. They were spoken when he was making his memorable plea to the American hierarchy for the establishment of the Catholic University of America.

" 'Let there be,' he said, 'an American Catholic University, where our young men, in the atmosphere of faith and purity and high thinking and plain living, shall become more intimately conscious of the truth of their religion and the genius of their comity, where they shall learn the repose and dignity which belong to ancient descent and yet not lose the fire which glows in the blood of new people.' "

Another one who saw him in retirement and wrote about him was the famous French author and educator, Abbe Felix Klein. In *America of Tomorrow* he writes:

"Peoria and Mgr. Spalding, 'a little city and a great bishop,' as I called them formerly, for which neither of them bore me any grudge, had left me with such pleasant memories that I could not entertain the idea of not seeing them both again. Besides, my visit could easily be worked on with Chicago as my base, a mere matter of three hundred miles going and returning. How was it that, four years ago, I was so depressed at leaving this Illinois shore, and thought it so much too far from the banks of the Seine? It was easy formerly to count such distance an obstacle.

"What, as will readily be believed, was far more agreeable than renewing my investigations of the town institutions, was running in a motor car all around the evirons. Motoring is the sport of the afternoon; the mornings are given to driving the Bishop in his carriage. Smitten three years ago with hemiplegia, he is no longer able to ride on horseback or to drive, and it is his devoted sister who takes him out driving each day. At first I feel unworthy to replace her, but thanks to the great good sense of Kitty, the old hired mare, my fears soon evaporate, and at the end of the first hour even my feeling of responsibility does not prevent my talking quietly with my very good friend.

"But it is especially in the evening, in the covered gallery that since his illness he has added to the little presbytery, that I enjoy talking with him of the great interests of the Church and of questions of eternity. I will not repeat his philosophy, a resumé of which is given elsewhere, nor the broad, simple, and confiding views he has formed of the designs of God and the future of the world; but I cannot refrain from saying how greatly suffering has added to the perfection of this great nature. Three years for such a thinker being hardly able to write or study!

"In this tired body, the spirit, thanks be to God, has not remained captive; it has risen higher and higher in the regions of light and love; with no less of strength, it has grown in gentleness; having ruled formerly by brilliancy and vigor, it is now dominated by sweet-

ness and tenderness. The Bishop extols the beauties of suffering, as St. Francis of Assisi sang the virtues of his lady Poverty:

" 'One should love pain,' said he, 'as well as the other gifts of God, and as the best one. It is the greatest of teachers. We really learn only by experience. Joy is an experience too, but only a superficial one; it is suffering that reaches to the depths of one's nature.'

" 'Yes, Father,' I replied, 'but tell me what, in especial, it has taught you, and what benefits you have derived from it.'

" 'It seems to me this is its lesson,' he replied. 'The present world is great and beautiful to those who understand it rightly; but pain and suffering, by preventing us from delighting in it unreservedly, make us aspire after something better; and higher aspirations are the mainspring of life, development, and advancement.'

" 'This something better, shall we attain to it?'

" 'We are going to God! What more can I say?'

"I felt as though I were on a high mountain-peak beside a guide explaining the immense horizons, leading me to guess at glimpses beyond the boundary of vision into the Promised Land. Nor has Providence too severely treated one who has all his life confided in God. He is surrounded by affection and devotion. Not to speak of those at a distance, who live in his thoughts and pray with him, he has near him at Peoria, one of his sisters and his doctor-brother, who see him each day; his faithful Auxiliary-Bishop (Rt. Rev. P. J. O'Reilly), and all his clergy, who are so proud of him; and notably, in his house, this little house that sheds so pure a light on the world, the four priests who form the staff of the cathedral and the diocesan administration, and at their head the pastor and chancellor (Very Rev. Francis J. O'Reilly), a modest, active, and intelligent collaborator. Nor would I forget the young and devoted Canadian who is reader and secretary (Louis Vachon), nor Bridget, who has done thirty years of perfect work, Bridget forever smiling and, what is still rarer in such a case, always retiring and shy. Happy man, who can make himself so admired of the great and so loved by the humble!

"Admired and loved, I could see, by all the inhabitants of Peoria, Protestants as well as Catholics. The last evening of my stay I was invited to dine at the Country Club, which towers sheer above the Illinois at that most picturesque spot where the river, before entering the city, spreads out into a lake dotted with islands and shut in by wooded hills. Each of the two hundred members of the club enjoys, in this spacious and charming country house, all the privileges of ownership of this magnificent property, with neither too great an expenditure, nor much distance to travel. Here he can indulge in his favorite sports and pastimes, spend a few restful days, and entertain his friends. It is the country place within the means of everyone, the country place minus its cares, its preoccupations, disillusions, and expenses. Judging by the family whose guests we are, and by the friends they invite to meet us, Peoria is not inferior in graciousness, culture, nor even elegance, to cities twenty times older than itself; and the

squaws of Illinois have progressed somewhat since La Salle and his companions saw them threateningly brandish their tomahawks! I can even discuss the courses of the Sorbonne with my neighbor, who has conscientiously followed them. Professor at Smith College, Massachusetts, she undertakes to get together an audience of six hundred girls if I will give a lecture there in French, and I accept the invitation. I derive a great deal of pleasure in seeing the members of this delightful social circle surrounding the Bishop with the same affectionate respect as was offered him by the nuns of the Good Shepherd and their wards, by the sick of the hospitals, and by the school children. The priest, and above all the Bishop, should be all things to all men; with the poor fishers of Galilee or in the house of Bethany, Jesus was always the Christ."

Archbishop Spalding had in this retirement the opportunity for contemplation and for life with God. He says in *Opportunity and Other Essays,* "The best moments are those in which we stay within ourselves, alone with God." Here was a man who had reached the very pinnacle of fame. His renown as an orator and an author had gone abroad throughout the world. He could survey the accomplishments of a useful life spent in the service of his Church, his nation, and his fellowman; and now he was alone with God and with a profound contemplation in his soul. He could have said, with St. Teresa of Avila:

"Let nothing disturb thee;
Let nothing affright thee.
He who has God
Wants for nothing.
God alone is enough."

Pere Vallée, the Dominican, has insisted on the necessity of calm, of the life of faith, of silent communion with the Guest hidden in the depths of the soul.

Hilaire Belloc has reverently expressed this thought when he wrote of his visit to the Cathedral of Terragona in Spain:

"They who built it desired a place wherein the soul of man should enter at once into a profound contemplation, and be wholly cut off from the consideration of external things. They desired to put over and around the soul of man, roofing him and guarding him all about, a mystery of silence and of immensity. Certainly they achieved what they desired. I could imagine some man, over-experienced in the noisy unmeaning of the world — its ambitions bought at ten times their worth, and lost in a moment, its futile, torturing friction, and its fruitless, wasted fevers of energy — coming many hundred miles to find this place again, and to rest."

His was the peace that came in his retirement from a complete surrender to God and His Holy Will; a deep serenity which was not completely inconsistent with some measure of anxiety and suffering; a supernatural fixity; a participation in the love of God.

Chapter XII

For the last illness and death and burial of Archbishop Spalding the writer has had to depend on the newspaper articles of the time. The *Peoria Journal* of Saturday, August 26, 1916, has the following article on his last illness:

LAST ILLNESS

"The Archbishop's last illness dates back twelve years, in fact, though practically it may be said to extend only through the latter part of the recent hot spells. Up to the last three or four days of this extreme weather, according to Dr. J. E. Huber, physician to his Reverence, there had been little effect of the weather noticeable upon his distinguished patient; but with the extremely high humidity of those few days, the Archbishop lost his appetite, failed in his powers of mastication, and wasted away so rapidly that his aged constitution, wrecked by paralysis as it was, could not withstand the strain.

"Twelve years ago his Reverence suffered a stroke of paralysis that rendered his left side almost useless. His arm and his face were affected, along with his body and lower limb; and for a considerable time he was thought to be near the end. He rallied, however, and after innumerable treatments taken at the hands of many physicians, osteopaths, and masseurs, was able to get about with the aid of a cane and enjoy somewhat his former pursuits.

"His frequent visits to his boyhood home in Lebanon, Ky., enabled him to escape the severe weather of the northern winters and he always came back with a new lease on life.

"Two years ago he became afflicted with a senile itch which greatly bothered him more than a year, and for which there seemed no cure. It was this condition which caused the Archbishop to call in Dr. Huber, an expert Bacteriologist and Laboratorian. The latter took hold of the case at a time when his Reverence was unable to sleep because of the itching and succeeded in effecting a cure in a short time.

" 'His last illness was wholly traceable to the humidity and heat of the latter part of the summer,' said Dr. Huber to a Journal reporter. 'He was just simply wasted away, his vital organs were worn out. He did not suffer a single ache or pain, and his passing was as peaceful as any human could expect.' "

Peoria Journal, Saturday, August 26, 1916

Archbishop Dead

"News of the death of Archbishop Spalding spread quickly. By telephone, through newspaper extras, and by word of mouth the tragic story flew over the city. Neighbors told it to each other, one relative sent word to another, and even strangers stopped each other on the streets to tell the news.

"Up on Madison Street in the vicinity of St. Mary's Cathedral all was quiet Friday afternoon. Men went about their work as usual and housewives, their daily duties ended, were enjoying a brief rest on the porches.

"Presently the big bell in the Cathedral tower struck. People wondered. Then it struck again, a slow, mournful note. In the convent nearby black-garbed sisters listened, surmised the message, stopped in their duties and with bowed head offered silent prayer for the repose of the soul of the dead prelate.

Priests Hear of Death

"Priests nearby hurried to the parochial residence to confirm the fear they felt. Then, they too, offered silent prayer for the soul of the Archbishop.

"The bell tolled on.

"The telephones in St. Mary's residence began to ring. Priests hurried to answer them. Always the anxious inquiry was:

" 'Why is the bell tolling?'

"And always came the simple answer:

" 'The Archbishop is dead.'

"Out on the streets men stopped their work. The tolling of the bell late in the afternoon was unusual. Something more than ordinary must have happened. One man asked another. All made inquiry and soon the answer came.

" 'The Archbishop is dead.'

Gathered in Little Groups

"Women, startled by the tolling of the bell, left their porches. They went to the sidewalk and gathered in little groups. Few could understand what the ringing of the bell meant. They asked each other:

" 'What has happened?'

"And then, after a little, the answer came:

" 'The Archbishop is dead.'

"Even little children in the streets, in the yards, and in the park paused in their play and wondering, listened to the tolling of the bell. Then, wide-eyed and awesome, they scampered home to tell their mothers that the big bell in the Cathedral was ringing and there 'wasn't any funeral.' Quietly and reverently their mothers explained to them:

" 'The Archbishop is dead.'

Whole City Mourns

"And down in the business section, in the manufacturing district and among the shops and railroads the news spread. Men gathered by threes and fours to discuss it. To many of them the dead Church Dignitary was a personal friend, to others an acquaintance, and all knew him. Men, seeing these little groups, hurried up to inquire what was wrong and were told:

" 'The Archbishop is dead.'

"And so the news spread all over the city. It went fast and soon everyone knew, they knew that the man who had given the best of his life to Peoria was dead, that he had loved this city above all other cities, and Catholic and non-Catholic alike loved him for it and mourned.

"The Archbishop is dead."

Peoria Journal, Saturday, August 26, 1916

ARCHBISHOP SPALDING DIES

FUNERAL SERVICES TUESDAY

Noted Prelate Passes Away Quietly
Friday Afternoon — Nation Sorrows.

Dies at Age of 76

"Quietly and simply as he had lived, Archbishop John Lancaster Spalding, churchman, author, sociologist, educator, philanthropist, world-famed prelate, and humble follower of his Master, died Friday afternoon, August 25, at 3:45 o'clock at his residence, 740 North Glen Oak Avenue, Peoria, Illinois.

"The venerable Archbishop had attained the age of 76 years. He was forced to take to his bed ten days ago on account of the extreme heat. He had gradually grown weaker until he closed his eyes in the quiet sleep of death Friday afternoon. Members of his immediate family, Mrs. Kate Spalding and Mrs. N. H. Putnam of Lebanon, Ky., the boyhood home of the prelate; a niece, Mrs. John Robb of Peoria; and brother priests Fathers M. P. Sammon, J. H. Fennen, and R. P. McGuire were at his bedside.

His Passing Peaceful

"Dr. J. H. Huber says of his death, 'He did not suffer. His passing was as peaceful as any human being could expect.'

"Other relatives in Peoria besides those who were at the bedside are Mrs. L. H. Spalding and Mrs. Frank T. Slevin, her two sons, Spalding and Eugene Slevin, and F. D. Slevin, a brother-in-law.

"The body of the late prelate will be at the Archiepiscopal residence, 740 North Glen Oak, until late Sunday afternoon. Then it will be removed to St. Mary's Cathedral at Madison and Green Streets, there to lie in state until the funeral, which is set for Tuesday forenoon, August 29, at 10 o'clock.

"Solemn Pontifical Requiem Mass will be celebrated by the Right Reverend Bishop Edmund M. Dunne. There will be a children's Mass sung at 9 o'clock Monday morning.

Deacons for the Mass

"Deacons of honor at the Tuesday Mass are to be the Very Reverend D. J. Riordan, Consultor of the Chicago Diocese, and the Very Reverend E. J. Spalding, Vicar General of Alton, Ill. Others participating in the service will be the Very Reverend F. J. O'Reilly, R.D.P.R.; and a nephew of the late prelate, the Rev. Martin Spalding, of Bloomington (now Pastor of Immaculate Conception Church, Monmouth, Ill.).

Peoria Journal, Saturday, August 26, 1916

Corpse Rests in Private Chapel
Body of Archbishop Lies in State
at Home in Little Room
Just Off His Library

Scene of His Prayers

"The body of the illustrious Peoria Prelate lies in state Saturday and Sunday in the little room used by Archbishop Spalding during his lifetime as a private chapel. The room, ten feet by twelve,

is at the northeast corner of the Archiepiscopal residence. It is entered by a door from the prelate's library and sitting room. The chapel is devoid of ornament except a copy of Raphael's Madonna with the infant St. John and the Christ; a portrait of the Most Reverend M. J. Spalding, former Archbishop of Baltimore and uncle of the famous Peorian; a marble cross bearing in bas relief the thorn-crowned head of the Savior; a memorial of the Prelate's brother, Rev. B. L. Spalding; and a framed copy of an appreciation from the City of Peoria presented him on the occasion of his Golden Jubilee.

"The body will lie on a pall of black facing a large candelabra and crucifix in the east windows. One other frame is on the north wall, bearing a hand-painted copy of verses inscribed by the students of St. Mary's Academy, Notre Dame, Indiana.

"Here the prelate prayed and meditated. The room, in its unostentatious elegance, speaks its message of scholarly wisdom and saint-like serenity that were distinguishing characteristics of the revered author, orator, and ecclesiast.

His Only Regret

"On a small table in the combined library and sitting room still rest two black morocco leather covered books. They are small, and the pages are thumbed and creased with almost constant use. One is the New Testament of Our Lord and Saviour, Jesus Christ. The other is a copy of Saint Thomas A Kempis' Imitation of Christ.

"Almost the only regret expressed by the Archbishop prior to his death was his inability to make a visit to his childhood home in Lebanon, Kentucky.

" 'I'm a good traveler,' he said.

" 'Yes,' said his physician, Dr. J. E. Huber, 'but you are too weak to stand a long trip.'

" 'Well,' responded the Prelate, 'it doesn't really make much difference where a man dies, after all.' "

Peoria Journal, Monday, August 28, 1916
Children Pay High Tribute To Spalding
Three Thousand Assemble at Cathedral
to Honor Memory of Dead Prelate

Mass Celebrated

" 'Out of the mouths of children thou hast perfected praise.'

"Three thousand children of Peoria met at nine o'clock Monday morning in beautiful St. Mary's Cathedral to honor the memory of

their friend and benefactor, the venerated and saintly Archbishop John L. Spalding. Fifteen hundred children from Peoria's eight parochial schools, led by their instructors, met at Spalding Institute and St. Mary's School two blocks from the Cathedral and marched in solemn processional to the edifice to hear the Solemn High Requiem Mass celebrated by Reverend Father Martin J. Spalding of Bloomington. Father J. J. Burke officiated as Deacon of the Mass, Father T. E. Madden as Subdeacon, and Chancellor E. J. Schuetz acted as Master of Ceremonies.

"Long before nine o'clock, the hour set for the solemn memorial service, older persons, fathers and mothers, grandfathers and grandmothers entered the doors of the Cathedral to do reverence to the deceased Prelate's memory, pray for his soul, and drop the silent tribute of tears for the friend they mourned.

"Then came also the children who for various reasons could not march in procession with their little comrades.

"Two girls of tender age passed through the swinging doors, up the center aisle to the casket which rested before the high altar. There they knelt in prayer. Then rising, they made obeisance, and sought seats at the rear of the church.

Symbol of Grief

"Over the big doors of the Cathedral, between the cross-tipped twin spires fronting the eastern sun, was draped a heavy black silk banner, silent symbol of Peoria's grief. Up to this door came the long line of children, the line broken at intervals by small companies of black-robed women and grave faced men, silent, reverential, impressive.

"Pausing at the font inside the big doors to bless themselves, the children passed up the three aisles of the church to find pews, there to kneel for a moment before they seated themselves.

"Then came the surpliced choir boys, the youthful altar servitors, and the members of the clergy who were to officiate at the service.

"Throughout the entire ceremonial, beautiful and impressive as the solemn ritual always is, the silent homage of the vast host of children, whose tear-ringed eyelids bespoke their sense of personal loss, seemed to permeate each portion of the vast structure, from the grey stone floor to the fluted ceiling. It seemed to ascend like a paean of praise to the God and Father of the great man whom the children of Peoria mourn."

Peoria Journal, Saturday, August 26, 1916

Gov. E. F. Dunne Pays Tribute To Memory

"Springfield, Ill., Aug. 26. — Editor, Journal: I am much grieved to hear of the death of Archbishop Spalding. In common with thousands of my fellow citizens, I have always had an intense admiration for him, not only as an ecclesiastic but as a citizen of the Republic. His sympathies, public utterances, and public writings on civic matters have ever and always sounded true in their advocacy of popular rights. His sterling democracy has endeared him to all who believe in the rule of the people. His labors for education and religion have accomplished wonders in Peoria and throughout the land. Love of God and love of Country have always manifested themselves in what he has said and written. In his death the State loses a great and respected citizen.

Edward F. Dunne, Governor."

Peoria Journal, Monday, August 28, 1916

Bishop Shahan Pays Highest Tribute To Late Archbishop

"Bishop Shahan, Rector of the Catholic University of America at Washington, D. C., and in the founding of which the late Archbishop John L. Spalding was largely instrumental, pays the following high tribute to his memory:

"To Henry M. Pindell, Publisher, Peoria Journal:

"In Archbishop John Lancaster Spalding the Catholic Church in the United States loses one of its great leaders and the American nation a most patriotic son. In this great man, intellect, education, office experience, and opportunity combined to lend him a rare authority over the minds and hearts of a multitude of disciples and admirers. We shall long regret the administrator, orator, poet, philosopher, and the perfect man of letters whose writings brought pleasure, consolation, and guidance to a countless multitude. Shall we mourn the prophet of education, his large vision and solid grasp of its significance particularly for those who are called to be the leaders of their brethren in the world's greatest commonwealth and in times for which history no longer offers a parallel? Thirty years ago he called into being and helped to establish the Catholic University of America. This child of his heart now joins with his people, state, and nation in farewell and prayer over the grave of one who added fresh lustre to an honored name, and whose memory will be held in benediction as long as wisdom, patriotism, and love and zeal flourish on American soil.

Bishop Shahan"

Peoria Journal, Tuesday, August 29, 1916
Message From Cardinal Gibbons

"Spring Lake, N. J.

"Right Rev. Bishop Dunne:

"I regret impossibility to attend funeral. Accept for the family and yourself my condolence on Archbishop's death.

J. Cardinal Gibbons"

The following tribute appeared in the *Record,* Louisville, Kentucky, at this time:

"An intellect of the first magnitude has passed to the eternal Beyond. It was, in truth, a massive intellect, a penetrating intellect, a profound intellect. It was as a great searchlight ever casting its rays athwart things temporal and eternal. Its earthly light is now extinguished. It shone resplendently for two generations. It illumined the world; it honored the Church; it glorified God; it guided and refreshed and rejoiced fellow intellectuals and souls innumerable. It instructed the world unto justice, and its light shall never pale. That intellect, peerless among the peerless, was John Lancaster Spalding, Priest and Bishop of the Church. We would dearly love to write here of this luminary of the Church and State, of this great high priest, who in his days so pleased God; but circumstances, for the present, deter us. Archbishop Spalding was no mere acquaintance of ours. We knew him, and loved him, and hung upon every word from the very first years of his sacred Priesthood. In his first priestly days, as also in subsequent years, he was to us our dear 'Father Lanc.' To the Catholic of Louisville he was the idolized 'Father Lanc.' No pulpit in Kentucky was filled without him; every pulpit longed for him. It was 'Father Lanc' here and 'Father Lanc' everywhere on the lips and in the hearts of the people of our city. In the annals of our national College at Louvain, Belgium, are recorded these lines:

" 'The year 1860 . . . gave to the students their first college song. A beautiful and soul-stirring song it was, a song that warmed the levitic hearts to greater love of their college home, increased their enthusiasm for the glorious labors that awaited them in the noblest of vocations, and moved them to a holy emulation in preparing for their missions beyond the western seas. The youthful poet who wrote the beautiful stanzas some fifty years ago has since won — I will not say a national — but a world-wide fame as a writer, lecturer, and sociologist. He is the chief pastor of a large, prosperous, and admirably organized diocese of which he himself laid the foundation, which he built up and brought to its present state of excellence; a diocese (Peoria) which will remain a perennial memorial to his apostolic zeal and heaven-blessed labors in the cause

of God's Church. He is one of the most brilliant ornaments and most conspicuous members of the American Hierarchy; and his counsels are sought outside as well as inside the Church.

" 'The noblest and highest of causes which have engaged men's minds in our day have hailed him a champion and a leader. Religion, higher education, the workingman's weal, justice to all classes of the Republic, have found him by turns in the battle in their defense and in the promotion of their interests. If ever an alumnus merited well of the College (Louvain), it was he — the Rt. Rev. John Lancaster Spalding, Bishop of Peoria.' "

In the same issue of the *Record* appeared an interview with Isaac Palmer Caldwell, who commented on the life of Archbishop Spalding:

"That he was a scholar of wide reading and attainment, a pulpiteer of power, possessed of literary gift, and was a successful administrator and Bishop is known throughout this land. Above and beyond all this, however, was what we call for lack of a better word, personality. Charm does not express it. Magnetism is not the quality. He frequently repelled as well as attracted. Wherever he went, wherever he spoke, whether in the church devoted to negroes or at the most cultivated of dinner parties, Bishop Spalding was a marked man. Many years ago Archbishop Spalding conducted at our Cathedral of the Assumption the funeral of a lady who was a devoted Catholic and his personal friend. He drew a picture of this lady as a woman of society, as a wife and mother, and then as a devoted Catholic. He declared that if you met her in society you would have thought her surely a society leader; if you met her in her home, you would regard her as a perfect wife and mother; if in the Church, as a woman whose life had been given to works of charity and devotion. By the same token, if you talked of literature with Bishop Spalding, you would have thought him a man whose life had been devoted to letters; if you met him at the dinner table, you would have deemed him a widely traveled man of the world; if you heard him from the pulpit, you were certain that you were listening to a soldier of the cross. And, mark you, in all these forms the man was perfectly sincere and peculiarly himself — John Lancaster Spalding. We do not have to turn to the brilliant Thomas Babington Macauley and his traveller from New Zealand sitting on a broken pier of London's Bridge and sketching the ruins of St. Paul's to remind us that the Catholic Church will be here as long as there is a human soul to save; but, stretching as far as the Church may in the future, it is not likely that the womb of time shall bring forth another figure the counterpart of Archbishop Spalding.

"Not beyond criticism, yet was he unique. Not perhaps supreme in any department, yet take him all for all, we shall not look upon his like again."

Peoria Journal, Tuesday, August 29, 1916

Peoria Pays Last Tribute To Archbishop

Great Throng Fills St. Mary's Cathedral

As Requiem Mass Is Celebrated

Street Is Crowded

"Peoria has paid final tribute to Archbishop John Lancaster Spalding, and there remains only the memory of the glory of the deeds he accomplished in life.

"Reverently and with bowed heads and sorrowing hearts a great multitude filled St. Mary's Cathedral Tuesday morning during the Requiem High Mass, heard the life of the dead Prelate eulogized by Archbishop Mundelein of Chicago, and then followed the body to its resting place in St. Mary's Cemetery.

"Archbishops, bishops, priests, nuns, and brothers, members of Catholic societies, city and county officials, representatives of civic organizations, and laymen from all walks of life made up the big throng which filled the Cathedral when the solemn service began at 10 o'clock.

"The sanctuary of the great church was draped in mourning, and the body of Archbishop Spalding, clad in all the splendid robes of his high office, lay in a purple casket at the head of the center aisle just outside the altar rail. A black crucifix, bearing a silver figure of the Savior, was in the folded hands of the dead Prelate.

Many Masses Celebrated

"Prior to the funeral service, priests at each of the two side altars offered continual masses for the repose of the late Prelate's soul, beginning their services at an early hour.

"Worshipers came and went to the Cathedral while four guards of honor from the Knights of Columbus kept constant watch over the casket in front of the high altar.

"As early as 8 o'clock Tuesday forenoon these Peoria mourners were filing in a steady stream in and out of the Cathedral, stopping there to do silent reverence to the great man whom all Peoria honored.

Relatives First to Arrive

"At 9:30 o'clock members of the Archbishop's household left Spalding Institute and, passing through two lines of members of Catholic societies of Peoria, proceeded to the Cathedral. Knights of Columbus, Knights of St. John, members of the various Catholic benevolent societies — St. Joseph, St. Boniface, and others — the Catholic Order of Foresters, and the Federation of Catholic Societies formed these lines through which the immediate family, the church dignitaries, and visiting clergy, with the active and honorary pallbearers, proceeded from Spalding Institute to the Cathedral.

"At 9:45 o'clock the procession of over 500 visiting members of the Catholic priesthood with members of the clergy in Peoria, passed from the Institute to the Cathedral, where they were headed by the Rt. Rev. Edmund M. Dunne, Bishop of the Peoria Diocese, visiting archbishops, and other members of the hierarchy and officers of the Solemn Pontifical Requiem High Mass to be celebrated at the Cathedral.

"This procession of ecclesiastic splendor was followed in turn by members of the various Catholic orders and the members of the different Peoria parishes and visitors.

"County and City officials attended in a body and were given seats in the body of the church. The various clubs and institutions of Peoria were all represented. The Cathedral was far too small to contain the immense crowd which assembled to do honor to the renowned Peoria Prelate and the vast throng overflowed far out into the street.

"The Solemn Pontifical Requiem High Mass was sung by Bishop Dunne as Celebrant. The Most Reverend George W. Mundelein, Archbishop of Chicago and Metropolitan of the Province, delivered the funeral oration. The Very Reverend D. J. Riordan of Chicago officiated as Deacon, and the Very Reverend E. J. Spalding, Vicar General of Alton, Ill., as Subdeacon of the Mass.

"The Reverend E. J. Schuetz of St. Mary's Cathedral was Master of Ceremonies.

Absolution Administered

"Following the celebration of the Mass and the oration by Archbishop Mundelein, absolution was administered.

"The choir for the solemn service was composed of the clergy of the Peoria Diocese, who chanted the Gregorian Mass of the Roman Gradual. Rev. Dr. Cummings of Urbana, Ill., led the Choir and presided at the organ during the service.

"The solemn service in the Cathedral ended at noon, and the nave of the large structure was emptied. The active pallbearers rose and took the casket of the Archbishop, followed by the honorary pallbearers, to the waiting hearse. Knights of Columbus of the Fourth Degree formed a guard of honor at the entrance to the Cathedral.

"The active pallbearers were T. J. Duane, Joseph Durkin, Frank J. Quinn, T. J. Merkel, Frank Cahill, C. H. Misner, John F. Henneberry, and William Burke.

"The honorary pallbearers were Samuel Woolner, William C. White, Henry M. Pindell, Charles Cremer, E. N. Woodruff, T. N. Gorman, Robert Clarke, Dr. C. U. Collins, Valentine Jobst, Jr., C. E. Barbour, A. W. Beasley, Michael Chapman, Dr. J. E. Huber, S. Patterson Prowse, and Dr. Charles D. Thomas.

"The Dignitaries of the Church and the Priesthood filed out to waiting carriages. The family of the deceased Prelate followed. The huge throng that had stood about the Cathedral grounds since 7 o'clock continued to fill the street. Nearby porches and lawns were covered with the people who wished to pay honor to the noted Peorian and who could not get inside the big Cathedral.

Many Carriages In Line

"The hearse followed by a carriage bearing Bishops Dunne and Althoff, Archbishops Mundelein, Keane, and Glennon was followed by the immediate relatives of Archbishop Spalding and the various Catholic and non-Catholic societies which had come to do honor to the Prelate's memory. These in turn were followed by nearly a hundred carriages bearing members of the clergy, sisters of various orders, and Peorians from all walks of life.

"The long procession passed from the Cathedral down Madison Avenue to Hamilton Boulevard, thence to Crescent, to Main, to High, to Moss Avenue, to Barker, to Western, and from Western to St. Mary's Cemetery, where interment was to be made.

"At Glendale and Hamilton Streets the Catholic orders leading the procession opened ranks to let those following through and then boarded streetcars for the place of interment.

Services at Cemetery

"Bishop, Very Reverend Edmund M. Dunne, officiated at the cemetery, where the solemn ritual service of the church was administered and the remains of the Archbishop were temporarily interred in 'The Heart,' a heart-shaped plot of ground used exclusively for the burial of priests and nuns. Here the body of Archbishop Spalding will remain until the completion of the 'Spalding Memorial' chapel planned by the Prelate some years before his death.

"Thousands lined the route of the funeral procession, which extended for blocks. A throng was gathered at the Cemetery to witness the commitment of the remains to the earth. Fifty Peoria police, in full dress, guarded the five blocks of Madison Avenue leading to the Cathedral.

"Flags in the city were half-masted, and there was a hush about the entire business portion of Peoria that spoke mutely of the respect and reverence of the City for her most illustrious son."

The following eulogy was delivered by Archbishop Mundelein of Chicago (later Cardinal Mundelein) at the obsequies:

" 'And all the people of Israel bewailed him with great lamentation, and they mourned him for many days.' —1 Mac.

"On last Friday evening, just as the sun was sinking, just as the day was dying, John Lancaster Spalding, First Bishop of Peoria, closed his eyes; the angel of death snapped off his thread of life and

his immortal soul went before its Maker to render the account of a stewardship of seventy-six years of life, of half a century in the priesthood, and of an episcopate of two score years. Today you have come to say a last farewell, to whisper a prayer for him whose voice from this pulpit so often thrilled you and fanned to brighter flame your love for God and for country; and I have come here this morning, the Metropolitan of this Province, to bury a Bishop of Illinois, to bury him, hardly to praise him. For I will not preach his panegyric. There

Spalding Mausoleum, St. Mary's Cemetery, Peoria, Illinois

is no need. In your souls, memory itself is chanting the epic of this noble Prelate's life. I will just help you gather a few flowers in the garden of his life, that we may lay them as an humble tribute in the still, purple-gloved hands, before the coffin lid shuts out forever the face and form of one who for so long a time was a beloved figure in your midst. Nor will I tarry long, for again, this is not a eulogy, just a simple little tribute to him who was a militant churchman, a patriotic citizen, a famous educator, a powerful preacher, and one of the greatest essayists our country has produced.

"I will not speak of the simple facts in his history — the time and place of his birth, his ordination, his consecration; nor will I mention the positions that he filled, the missions he attended, the books he wrote; neither will I dwell upon the honors that came to him in the Church, from his country, from his priests and people. After all, you who are here today have known him well. Some of you were his spiritual children, some his devoted, loyal priests, all his steadfast, loving friends. To you, all these things are well known. It may be that some gifted pen, inspired by a loving soul, may some day leave to posterity the history of this wonderful life, so rich with material for thought, for sermon and for edification, that I wander bewildered in trying to choose what I can crowd into so short a review of an interesting career.

"There seem to stand out in his public life three brilliant characteristics in which Bishop Spalding was almost without a peer among the prelates of his time. First and above all, as a writer he stood and he stands foremost among the Bishops of this country; in fact, to find his superior we must go back to the men of old, like St. Augustine, St. Athanasius, St. Thomas of Aquin, St. Bede. I do not think that even the great English Catholic writers, Newman and Manning, can equal him in beauty of diction clothing brilliancy of thought, while it is acknowledged on all sides that as an essayist the Catholic Church in the United States has not produced his equal, neither among the clergy nor among her people. So, too, as an orator. We have had great preachers in the Church in the years that are gone, and some of them still live, like a Keane of Dubuque, and an Ireland of St. Paul; but they themselves would be the first to admit that the highest place belongs by right to Bishop Spalding. Perhaps some of you now recall, how, when engrossed in some favorite subject — a sermon on the necessity of religious education or an oration on the love of country — he would soar to lofty heights of oratory, carrying you breathless with him and leaving your soul deeply moved and long inspired by his brilliant appeal.

"Yet he did not build the power of his plea simply on his mastery of the language; he was gifted with an extraordinarily keen judgment and an analytical mind that lent an edge like a scimitar-blade to the arguments he would muster, all of them faultlessly arrayed in virile language. And as a result, the argument he put forward in defense of his subject — whether it was the doctrines of the

Church against the taunts of an atheist, the rights of the laboring man fighting for an honest wage, or the very life of the Republican government against the assaults of anarchistic teachings — become irresistibly convincing. It must not be forgotten that the results he achieved were due even more to his hard work, his constant study, his unremitting application to his task, than to his natural talents. Take almost any one of the sentences in his writings, take any period in his fervent appeals, and you will not find an ounce of useless matter, not an unnecessary word. Every sentence is pared down and polished like a finished statuette which has just left the chisel of a careful sculptor. I have heard a critic who appreciated his writings sum up the merits of his works in these words: 'At all times and in all his writings, he was interesting, he was instructive, he was timely, he was true.'

"And now we come to one of the two subjects dearest to his heart. We can say without exaggeration that he was the peerless champion of religious education, as he was its fearless defender. Again and again, kindly, patiently, yet forcefully, he took up weapons in its defense, never in his contest forgetting the qualifications of a Christian gentleman. He never made the mistake of decrying or denying the good points of a secular education, but with strong, logical arguments he indicated its shortcomings and inadequacies. He believed that the training given in the State schools and secular universities did, by its very superiority, if you will, and the erudition of its teachers, bring the intellect to a high order of excellence, while it left untouched the will, the very controlling power of every action; the heart, the seat of all emotion; the soul, the superior part of our being — and that it was thus more likely to leave disaster and misfortune in its wake. With even greater zeal he labored for higher Catholic education. Those who heard his masterly effort at the Third Council of Baltimore, nearly thirty years ago, have never forgotten his eloquent plea for a national Catholic University. Indeed, the establishment at Washington of that institution of learning, of which we are so proud today, is due to a great extent to his efforts; for he did not content himself with mere words, but it was due to him that the funds were procured with which the first of its buildings was erected.

"And the other — it is rather refreshing in these days, when we are so often accused by the vicious and the ignorant of lack of patriotism and of a divided allegiance, to point to the example of this leader in thought and in action — with him love of country amounted to a passion. Descended from the cavaliers who came to these shores with Lord Baltimore and who first gave to this country freedom of conscience, he loved his native land with an ardor that was surpassed only by his love of God. 'Love of God and devotion to country' was the maxim he set for his life. And if the scriptural adage 'out of the abundance of the heart the mouth speaketh' is true, then we must judge that rarely did a statesman who made her laws or a soldier who defended her flag love our country as much as did Bishop Spalding.

"When I come to his personal character and his private life, I need only leave its description to you. You, his priests, will not soon forget him. You had labored with him for many years. You were proud of him, your Bishop, for you knew it gave you a distinction to be known as his priests. And yet notwithstanding the fact that he held so high a place in the world's esteem, to you he was always approachable. You may have been only an humble country pastor in a little Illinois village, yet this courtly gentleman, this famous orator, this well-known writer, was to you always a father, always your Bishop, always your friend. Some of you, now grown gray in the service, remember how kind he was when, as young priests, you first called to see him, and how much at home he made you feel. And when there came an hour of worry, a time of depression, the moment when you needed counsel, such as comes to nearly every priest, and you went to him, you went away with a lighter heart, feeling that to the obedience and reverence you had given to him in your ordination, you now added a full measure of filial love, of sacerdotal affection, of implicit confidence.

"He was ever generous to his people and their needs in his charities. There are in this city institutions of learning and charity that are largely his own personal gifts. These are the things we may see with our eyes and grasp with our hands. And those who knew him well know that there were other instances, numerous, but unknown to all but God and His recording angel, in which he helped works of religion and charity or relieved the distress of individuals. Personally, you remember him always as a gentleman, polished, cultured, kind. After all, blood will tell, and he was sprung from generations of gentlemen, and had inherited the best of their traditions. While he could be equally at home with rich and poor, great and lowly, learned and ignorant, yet he could ever meet the best of them all on an absolutely equal basis.

"I shall not dwell further on his many other lovable qualities, on his sense of fairness in dealing with his priests and people, on his unswerving loyalty to his friends, on his conscientious adherence to duty. Let me pass to the evening hours of his life. It was ten years ago that illness crippled him and the palsy numbed his faculties. Deep down in his heart he realized that the end of a useful career as a public man had come.

"He made his preparations to lay down the heavy cross of the episcopate, and within three years he transferred the burden to younger and stronger shoulders than his own. But eternity was approaching — he did not know how soon the final summons might come, and for that he wanted to prepare. And so he withdrew from public life, where for so long he had been an active figure; he gave up the guidance of the Church of which he had been so fond; he went into retirement to pray and to prepare. It took courage to do that. It is difficult for any of us to admit that we are no longer able or fitted for

the task of a great office, that disease or decay have impaired our usefulness, that we are becoming less a help and more a hindrance. It took humility to do that. It must have been a shock to a man so proud, so able, so prominent, to see himself like the giant oak felled by the lightning, and realize that the day of his power, of his labor, of his activity was ending. It took piety to do that. Realizing the weight of the responsibility he had borne so long, and not minimizing the shortcomings of his life, he knew that the time that remained was all too short to prepare for the judgment that took place on last Friday afternoon.

"We have come from far and from near, and we are gathered, John Lancaster Spalding, about the lifeless clay that once housed your great spirit. We have come to take a last look at you whom we had known, revered, and loved in life. Now we lay you to rest like the great bishops of old, clothed in the vestments of your high office, with your mitre on your brow and your crozier by your side. We mourn you, even as the children of Israel mourned the Machabee, for you too were a leader in Israel. Your people mourn you today, for they loved you, their first Bishop, who labored so zealously for them, who was ever so good to them, whom they treasured, whom they revered, of whom they were so proud. Your clergy are here today with heavy hearts and tear-dimmed eyes, for they loved you, they revered you, they were grateful to you for many things.

"The older priests present, who had labored with you, remember today how kind you were to them; the younger ones, the newly-commissioned captains in Christ's army, hold your image enshrined, for you were the idol of their boyhood days. Your successor in the high office asked only that he might offer up this last sacrifice of propitiation for your eternal repose, in grateful appreciation of the many courtesies, the unfailing kindness, the loyal cooperation, which, like an elder brother, you have given him in the seven years of his episcopal office. This city, and its people, irrespective of creed or position, mourns today the loss of its first citizen, the courtly, cultured, southern gentleman, who helped to promote its welfare, add to its renown, contribute to the happiness of its inhabitants. If it seems strange that this last tribute should be paid to you by one who but a few months ago came to you, a stranger from the distant east, is it not really fitting that this should be so? For it but shows that you belonged not to this City, this Diocese, this State alone; all of us throughout the length and breadth of the land claimed you as our own; millions of us in the Faith were proud of you, and when the preacher of today was only a tiny boy, it was impressed on his memory that one of the greatest prelates of America's Church was Bishop Spalding of Peoria.

"You need no monument at our hands, for your monument, the work of your fingers and the children of your brain, more lasting than granite or bronze, rest on the bookshelves of every priest of the land,

and find a welcome place in every library of the country. You need no eulogy from our lips. Deep in the hearts of all of your priests is written the record of many kindly deeds, of countless fatherly words, of unnumbered generous acts of assistance in time of stress, in hours of worry, in moments of trial. But you do perhaps need our prayers, and that is the offering we place upon your coffin today — the promise of a constant remembrance in our prayers, at Mass, in the reception of the Sacraments, so that, if after the battle is over, some of the dust of the conflict still dims the brightness of your soul in the keen vision of the Almighty Judge, our prayers may wipe it away and make you acceptable to the Master whom you served, and assure you that welcome in our Father's mansion for which you have sighed and waited and prayed."

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